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Section 7.....

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THE
MISSIONARY REVIEW.
[of the World]

Nil Desperandum, Christo sub Duce.

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VOL. X.

APRIL, 1887.

NO. 4.

I. OUR OPPORTUNITY AND OUR RISK.

BY ARTHUR T. PIERSON.

All the indications of divine Providence and grace unite to prove that to-day the crisis of missions confronts the church of God. A crisis is the point where opportunity and responsibility unite: the chance of grand success and the risk of awful failure meet. This is *the crisis*, for never in the history of missions have such opportunity and such peril confronted the church of God. The state of the mission field is at once arousing and alarming.

The opportunity. The whole world is now open to the Gospel as it never was before. Less than a century ago the whole pagan, papal, moslem territory was shut and sealed; only here and there was to be found a narrow and uncertain door of access, exceptional in character and uncertain, liable to be suddenly and violently closed. Japan, the same year that the pilgrims landed at Plymouth, drove out the last representatives of the papal church and barred her gates against Christianity and even commerce for two hundred years. China was "the walled kingdom." England had a nominal foothold in India, but the East India company was one of the worst foes of missions. Turkey was intolerant and punished apostasy with death. Africa was literally an unknown land—an unexplored continent. The Isles of the sea were inaccessible by missionaries, infested with brutal cannibals. Papal lands forbade the pure gospel to be preached and the Bible to be sold or even given away. Dr. March was not allowed to enter Rome without leaving his Bible outside. Where the missionary

went, it was only as Daniel into the lion's den, to dare brutes and beasts in human form, or as the three holy children went, into a fiery furnace. To-day, the walls are down; and going straight before us we may take Satan's strongholds, at almost any point in the encircling wall of heathendom.

How were these doors opened? It is the miracle of Modern Providence. The Pillar that went before Israel, rolled back the Red Sea and the Jordan, drove back Amalek, beat down Jericho's walls; that same Pillar has gone before the missionary band in this very century. Obstacles, broad as continents, high as the Himalayas, have disappeared like mists at sunrise.

God gave England that strange foothold in India, beginning with the seventeenth century. The trading company was a corrupt, sordid, avaricious corporation, but it served to secure an opening: the right to trade, to have factories and storehouses and property; to defend such persons and property, to hold territory; to call on Britain for help in collisions with the Indian government; all this meant increase of territorial possessions and political power,—it meant *an entering wedge* into the heart of Asia. Meanwhile a mighty missionary nation was growing in this land to giant stature. Rapidly it strode across the continent, and then, as though there were no more sea, across the Pacific; and about thirty years ago, knocked at the sea gates of Japan. It was God's opposing anvil to the English sledge-hammer; it was the resistance of co-operation, to help that entering wedge to cleave eastward and split the gnarled trunk of oriental Paganism from the Golden Horn to the Chinese sea. America, in the person of a Christian commodore, unsealed the ports of Japan to commerce and Christianity. Then England, France and America united to open the gates of China. Then Turkey decreed toleration. Then the massacre in India turned even the East India Co. into the friend, advocate and patron of missions. Then Livingstone undertook to explore Africa, and forty times burned in the furnace of African fever, died on his knees near Lake Bangweolo. Then Stanley followed in his foot-steps—a thousand days from Zanzibar and he came out at the mouth of the Congo. And now Corea, almost the last of the hermit nations, opens her door to Dr. Allen and the gospel, and we begin to see signs of Thibet's yielding her exclusive, seclusive policy.

This is wonderful. Never was there such making of history. Every year, every day is critical; every event pivotal. So rapid is the progress of events that the maps of Africa made to-day will be obsolete to-morrow, and history has to revise her records before the ink dries on her pages! We have glanced at the open doors, but these mark only the *beginning* of Providential interpositions. Look at Africa. It was only in 1877 that Stanley emerged at the Congo's mouth. The next vessel that sailed, after news reached England, bore missionaries to Africa. The great Lake missions were at once

formed at Nyassa Victoria, Tanganyika. Then the Livingstone Inland Mission at the lower Congo. Then, only seven years after Stanley's exploring tour, fourteen nations met, in the Berlin Conference, and decreed the *Congo Free State*, and those nations represented papacy, protestantism and even mohammedanism. No more significant event has occurred since Luther nailed up his theses!

No less marked is God's hand in the *rapid transformations* taking place. In Japan the changes are so complete already that only the natural scenery remains the same. Steps have been taken to substitute even the Roman letters for the awkward ideographic Japanese characters. Christian churches and institutions are becoming dominant forces in the Land of the Rising Sun: and even the primitive pentecost wrought no changes equal to those of this newly opened Island Empire. The Light of Asia is fading before the Light of the World, and Japan may any day take her place among Christian nations.

It is impossible to appreciate the stupendous grandeur of these facts without our being brought face to face with them. Dr. Lindley said that, when a Zulu, bargaining at the mission premises for a calico shirt, then a pair of duck pants, and then a three-legged stool, gets his new clothes on and sits on that stool, he is about a thousand miles above all the pagans round him. The story of Fiji reads like a fairy tale. Thirty years ago, every chief's hut was built over piles around which a score of human beings were buried alive; and his canoe was launched over human bodies, as living rollers. Now a thousand churches of Christ lift their spires there, and family worship is more common than in Britain.

The American Board concentrates its work largely upon Turkey, forming self-supporting native churches, and educating a native ministry, preparing that Foreign Mission field to take its part with Christendom, in all Home and Foreign Mission work. Syria, with colleges, schools and consecrated press, is sending out converted men and women to teach and preach in every direction, and scattering Arabic bibles and testaments throughout the Mohammedan world. Three facts are to be noted: (1) The Koran is in Arabic. (2) It is forbidden to be translated. (3) Every educated Moslem is expected to be able to *read* it. Hence whatever be the native tongue of a Mohammedan, our Arabic bible can find in him a reader.

This is only one of the thousand preparations laid by God like huge basal blocks of granite, a thousand years ago for the structure of modern missions. God is in history; the attentive student of the religious development of our race can trace distinct leadings and guidings of God's providence, away back into remote eras. He was beginning to build, when as yet the church was involved in the dark ages, the vast edifice of evangelizing effort. Think of his making the very restrictions of Mahomet helps to the diffusion

of the Word of God! Think of his using the greedy East India Company to lay the track for the gospel chariot! Think of his using the treachery of Papal propagandists and jesuits to shut out all contact with Christian nations until the Church was ready to carry the cross into foreign lands! Think of His withholding great inventions and veiling whole continents, until a reformed church was prepared to use discovery and invention as handmaids in sowing gospel seed upon virgin soil! Not only the "undevout astronomer" but the unbelieving historian must be "mad!"

A great living Orator emphasizes the fact that the foremost rhetorical figure, for effectiveness, is *Repetition*. And we repeat, that we may burn it in, that the critical hour of missions is not simply approaching; it is even now upon us. This hour is the turning point of history. The crisis in missions is found in the *peril of failure*. These open doors demand *immediate entrance and occupation*. Delay is not only danger but disaster. Japan was wonderfully opened. It was as truly the Lord's doing and marvelous in our eyes, as when the iron gate opened of his own accord before Peter. But through that open gate Infidelity pushed her hosts while we were lingering and parleying and hesitating. Before Christian schools and colleges were established, an atheistic science was taught in the Imperial University; before a Christian press was scattering its leaves, sceptical tracts and books were flooding the land. So in India. While we linger at the threshold, Satan's agents spread the 'Age of Reason' and the 'Philosophical Dictionary' and put up immense posters along the walls of Calcutta with extracts from the worst infidel-books, to attract the eye, and to engage and preoccupy the mind of an awakened and enquiring people. The open door others see and enter if we do not.

What shall we do? This Crisis is upon us. There is not a Christian church or *disciple* that is not involved in this peril. At such a critical hour as this what *are* we doing? With a church-membership of nearly 30,000,000, the Evangelical churches are sending into the world-field about 5000 missionaries, male and female, that is we give *one* out of 6000 to carry the gospel to the heathen and a large proportion of them are women. We give about ten to eleven millions of dollars a year, or about one-third of a dollar each on an average, for the evangelization of the whole world. And even then one of our largest evangelical denominations comes up to two consecutive assemblies with over \$50,000 debt. This means no advance—it means worse—retrenchment; at a time when to stand still is to go back.

We are not disposed to deal in reproaches. But it is our deliberate conviction that the way in which nearly thirty million of evangelical church members are dealing with the stupendous enterprise of missions is a practical denial and betrayal of Christ; our pusillanimous stinginess wounds the Saviour in the house of his

friends and imperils the evangelization of the race at the critical hour. For many years the writer of these pages has been asking himself, his brethren, and God, what can be done to stir the whole church to a just and loyal measure of giving and of praying. How can we secure proper and proportionate offerings of substance and consecration of the lives of believers.

The first and most imperative need is Information. If we would awaken *zeal*, it must be according to and inspired by *knowledge*. Fire needs more than fanning with a bellows; it needs feeding with fuel. Facts are the *fuel* to the flame of Missionary Enthusiasm. It is incredible that a true child of God can remain *indifferent* when he knows the facts, about the 1,000,000,000 souls in papal, pagan and moslem lands, their needs and their extremity; about what modern missions have done and are doing; about the unmistakable moving of God in the missionary field; about the signal triumph of grace among heathen communities. Give to apathetic people the story of the Sandwich Islands, Madagascar, Fiji; tell them about Wm. Duncan's work in Columbia, about Dr. Geddie in the New Hebrides; about Wm. Johnson at Sierra Leone, Charles Wheeler on the Euphrates, Thomas Powell at Nanumaga; the Lone Star Mission and Dr. Clough in India, Wolfe in Foochow, Lindley among the Zulus; of Japan and Corea; of McAll in Paris, and France, and a host of others; and who can remain indifferent if the grace of God has touched his heart?

We can make our Monthly Concerts a thousand-fold more useful. They may be Bulletin Boards showing the actual progress of the Campaign; where our forces are stationed, what new strongholds are being taken, and what new advance must be projected. But the pastors must be habitual students of missions. Christ rebuked the Jewish teachers because they knew "*neither the Scriptures nor the power of God.*" We may err by too exclusive study even of the Bible. Outside of the Word there is correspondent, confirmatory, accumulating testimony to God's providence and grace. Only by studying the Book can we understand the principles of God's administration; but only by studying the History of our own Age can we understand the plan of God in our generation and our own place in that plan. We long to see the day when it shall be as much the recognized duty of every disciple to study the progress of missionary effort at home and abroad as to study his Bible; when it shall be as much a violation of Christian consistency and covenant not to give systematically as not to pray habitually; and when every disciple shall at the outset of his own career as a believer recognize and realize his own responsibility for the promulgation of the good tidings whereby he found salvation.

It is time for us to speak plainly. We have too long dealt in honeyed words and used flattering tongues. We have talked of the missionary spirit pervading the church when two-thirds of the dis-

ciples are asleep to their obligations to a dying and lost world ; we have praised the generosity of the churches, two-thirds of whose members give nothing to save men. Practically the missionary work is to-day carried on by a *small fraction* of the membership of the church of Christ. A Gideon's band is all ! The world is depopulated three times a century. Evangelization ought to be pushed with such a spirit of consecrated enterprise, so systematically, so constantly, so rapidly, that *every generation of disciples would actually see to it that their fellow human beings of that same generation should have the gospel at their hands*. It can be done. The church of Christ needs only consecration, to insure such a result within the bounds of this century !

II. THE KUMBH OF HARDWAR.

This word *Kumbh* is applied by the Hindus to their great religious pilgrimage or festival which recurs only once in twelve years. Most of their pilgrimages are annual or semi-annual, but attendance on the Great Kumbh of Hardwar occurring every twelfth year, imparts very special merit and sanctity to the pilgrims. Hence the greater numbers which throng the sacred shrines of the locality on these occasions. At the Kumbh of Hardwar in 1867 a million and a half gathered from all parts of India to this remote spot in the foothills of the Himalaya Mountains. Attendance on these pilgrimages to the shrines of their gods is one of the most popular means among the Hindus for acquiring great merit and sanctity. At the shrine of the god *Vithoba* in Western India we have seen over 100,000 gathered from all parts of India at its annual festival, all seemingly frantic in their idolatrous revels during the successive days and nights allotted to them. The greater the distance travelled to these festivals, and the greater the disabilities and sufferings involved, the greater the merit obtained. Hence Bairagis and others, aspiring to special sanctity, or oppressed with a consciousness of some special disfavor of the gods, make these long journeys by a process called "Dundh Wat," "*Way of penance*." In doing this they prostrate themselves flat upon the earth, make a mark on the ground with a stick a little before their heads, and drawing their feet up to that mark prostrate themselves again, thus measuring the whole distance with their bodies.

If any doubt whether Hindus have a consciousness of sin and demerit, let them study these and other pains and penances so constantly practised by them, and determine the reason and motive for them.

A brief narrative of some of the incidents and events of one of these great pilgrimages will give our readers a better idea of them than can any abstract statements we are able to make. One great peril attending them comes from the frequent breaking out of cholera among such large and unsheltered masses of human beings. The Rev. Mr. Hoppner, Missionary of the S. P. G., attending the Hardwar Kumbh of 1879, to preach to those who would listen, writes :

“ The bathing took place at the principal ghat of Hardwar, at Har Ke Pairi, where arrangements had been made by the magistrates and police, by throwing in stones and gravel, to make it fordable for a short distance into the river ; and behind it, about twenty or twenty-five yards from the shore, a stone and pole bridge ran from one of the bridges of boats down the river, meeting again at the shore, for the police to walk on, to prevent people from overstepping the boundary and being drowned. Standing on this stone and pole bridge in the river, and looking over to the other side, and seeing the masses of people thronging and pressing forward towards the bridge of boats, and then coming across, mounting up a hill, disappearing for five or seven minutes in the streets of Hardwar, then appearing again in front, having been joined by at least double the number who came over another bridge of boats further down, and by those who came from the other side of Hardwar ; then descending—fifty to sixty side by side—twenty or twenty-five steps from a large wide stone stair into the river, dipping themselves under several times, or washing themselves a little ; then being pushed on by the police, who were not only on the stone bridge, but at least thirty of them in the water too, downwards towards the shore ; then going over another bridge of boats to their encampment again, or disappearing in the streets of Hardwar—was a sight which was very imposing ; and had it not been for the idolatry, which made one sad and thoughtful, one would have given much to see such a sight.

And this went on in a continuous stream, without interruption, from two o'clock in the morning, the whole day, till after sunset in the evening—no one being allowed to go back in a contrary direction. And even then I doubt whether all got access to the ghat to bathe.

The different orders and fraternities of Fakeers, who must have numbered from 30,000 to 40,000 men, marched in rank and file,

their "Mahauts" or abbots, and leaders, on richly decorated elephants, camels, and horses, with large rich gold and silver embroidered silk and satin flags and banners, and bands of music in front, to the bathing ghat. About 200 or 300 of the one order, called Bairagis, who numbered from 10,000 to 13,000, when coming to the bridge of boats, either from enthusiasm in sight of the "Holy Mother Ganges," not being able to restrain themselves until they reached the bathing ghat, or having determined to die in the Ganges, or else under the influence of "bhang," an intoxicating drink, had jumped over the railings of the bridge, and plunged into the river; and the current being so rapid and strong had carried them all away; and before they could reach the next bridge of boats, where many were drawn out, eighty or ninety had sunk already and were drowned. But it has since been ascertained that the number of drowned must have been much larger, as about 150 corpses have been drawn out of the canal at one of the falls alone, who mostly were identified as Fakeers. One of the orders, the Nagat, or Nangats, numbering about 150, went to the bathing ghat perfectly naked, with only a thin coat of ashes strewn over their bodies.

Amongst this immense crowd of people was a small band of Missionaries, seven in number, and as many native catechists and preachers, to deliver and proclaim the Gospel Message for twelve full days—from the 1st to the evening of the 12th April. One of our Missionaries wrote me afterwards: 'I trust your Mission journey to Hardwar was a pleasant and prosperous one. The trains were very full of pilgrims, and the road was lined with swarms of people evidently going that way. Of course you have great experience on your side, but to me it seems that the excitement and enthusiasm amongst such a staunch concourse of heathen must be too great almost to win attention for the quiet Christian Message; but as you also appear to have been a brave little band, perhaps you altogether formed a 'bulandawas,' (exalted, elevated voice).'

Yes, we considered ourselves, and the little we could do among these crowds, as if a few drops are poured into the ocean. But, notwithstanding, it is true that thousands have heard again, and have been reminded, in cases where they had heard already before, that their idol-worship and bathing in the Ganges is in vain, and that *Jesus* is the Lord and Saviour of the world, and that there is no other name given by which they can be saved but the Name of *Jesus*. And although the enthusiasm was sometimes great, yet we had quiet crowds who not only listened and argued for hours, but many came daily to hear us; so much that several of the Missionaries, two of whom had come up as far as from Dinapore and Ghazipore, were struck by the quietness and attention with which the people listened, and remarked upon it several times. And I must say that our "voice" has been heard, and as proof I would

quote (although it is still too early to look for proofs) what Mr. Bickersteth, of Delhi, wrote me on the 14th May: 'We have a Fakeer under instruction here, who says he heard the Gospel from Missionaries at Hardwar. Here, by God's mercy, may be some fruit of your labours.'

They became sometimes a little excited when their false system was put too clearly before them, etc., and they gave us then a hearty cheer of "Ganga ji ki jay!" ("Long live the Ganges," or "Victory to the Ganges.") But this tended only to draw others to come near and listen who would otherwise have passed quietly by—but I have never seen anybody going away in anger. So in every respect there was a gain. With such experienced Missionaries as my old friend, and for twenty years a fellow laborer, the Rev. W. Ziemann, of Ghazipore, who has been thirty-seven years in the country, and the Rev. A. MacCumby, of Dinapore, who has been preaching to the heathen for more than forty years, and is well up in all their arguments—it could not fail to draw attention. When going to our tents, after having done preaching, we were generally followed by large numbers, and even crowds, who wanted to hear more about these things. And then I am inclined to think that the Lord Himself has supplemented our preaching by sending the scourge amongst them. As said already, cholera broke out at the beginning of the fair; but it abated again, and only a few cases occurred, and almost throughout the fair everything was well, until a couple of days before the great bathing day it broke out again with great virulence. Then it followed them in every direction, so much that, according to the newspapers, of 80,000 pilgrims that came from the other side of the Ganges—from Kemaon, Garhwal, etc., etc., alone—only about 50,000 returned, so that, in that direction alone, between 25,000 and 30,000 have perished—not to say anything of the other directions—Saharunpore, Muzaffernaggar, Delhi, Lahore, etc., where the road from Hardwar to Saharunpore has been strewn with corpses. When our chaplain wanted to go to Saharunpore on his monthly visit, he received a letter from the judge there not to come that Sunday, as there were still 40,000 pilgrims at the railway station waiting for trains, and cholera among them.

When I went to Hardwar again at the end of April—coming from the Christian villages—I was quite horrified and sickened when, before entering Khaukal, in passing under a large mango grove, I saw old rags and shoes, and cooking pots, and other things lying about in great abundance, where only about a fortnight ago hundreds had died of cholera and had lain thereabout, and the vultures and dogs still tearing away at two corpses near the bank of the Ganges, close by. I had to hasten to get away from this place of corruption. And the Christians told me that on the other side of the Ganges, farther into the jungle and between the hills, the

corpses were even then lying about in heaps of twenty or thirty in each—so severely the hand of God has been upon them. The *Pioneer* discussing this, and trying to put the blame of all this upon Government officials, asked, "Who is responsible for all this loss of life?" And the *Lucknow Witness* very properly answered him, *Hinduism is.*"

III. MISSION TROUBLES IN NORTH INDIA.

BY REV. GEORGE D. STEWART, D.D.

A late pamphlet by the Senior Secretary of the Board of Foreign Missions shows that this subject still continues to be a "trouble of Israel," and is my only reason for writing.

Had the mandate of the General Assembly of 1883 been obeyed and the name of John S. Woodside been dropped from our roll, this trouble would have ceased. On those who defeated what Prof. A. A. Hodge called the "eminently wise and righteous" action of this Assembly, the "immeasurable evil to our Missions in India," as he calls it, resulting from this continued contention, must rest.

The silent, swift unanimity of the Committee of Church Polity and of the Assembly is attributed by J. C. L. to undue haste and an imperfect acquaintance with the question. This error I greatly desire to correct.

The writer did not meet with the Committee of Church Polity till its third session. Much time had been given to this business, and a majority and a minority report were imminent. All deprecated such a discussion as these reports would bring on in the Assembly. All were friends of the Board and of the respected and beloved Senior Secretary. But it was felt that his determined championship of the missionary whose standing was in question, would, if brought out in the Assembly, do great harm to this cause. It could not be denied that this man, in a fit of passion on a Sabbath day and immediately after the Sacrament of the Lord's Supper, had cruelly beaten a fellow missionary; that he had engaged in such secularities as to cause the Board to drop him; that he had retained certain moneys due the Board until the Board had suspended the payment of his salary to compel payment, and yet that the Senior Secretary had used the weight of his position to lead the Presbytery of Furrukhabad, with very doubtful propriety, to receive him who was a deposed minister of the R. P. Presbytery of Saharanpur and still under this sentence, into the ministry of our church. It was a difficult case, and there were fears and forebodings as to the effect of any report we might make.

At this point, the writer outlined a course which might avoid these evils, and he was appointed chairman of a sub-committee to

draw up this report, which was unanimously adopted by the Committee and by the Assembly.

The Senior Secretary sees in this a want of due consideration. The reverse was the case. To save any unpleasant reflexion on any officer of the Board, it was generally understood that there was to be no debate. Only one man tried to speak; the Moderator did not see him and the report went through without a word, *nem. con.*—and we all breathed more freely.

The first hint of any future trouble came from J. C. L. a few days later, who told me he was afraid the Furrukhabad Presbytery would not obey the Assembly's mandate. Prophecy sometimes fulfils itself; and the Presbytery did not drop the deposed brother's name from their roll, and did do as was foretold. And somehow the next Assembly was induced to put into the hands of the Judicial Committee this matter which had never been adjudicated in any judicial tribunal, and to reverse the Assembly's action of the preceding year; which so good an authority as the lamented Prof. A. A. Hodge in his review of the Assembly's proceedings in the *Pres. Rev.*, July 1883, p. 611, had pronounced "eminently wise and righteous."

That action was in the line of the legal precedents of both the O. S. and N. S., and the only doubt as to its legal correctness is in the point suggested by the Senior Secretary in his pamphlets, viz., that no such agreement existed between the Reformed Churches and our Board, as to imply relations of comity, so that each should regard the decisions of the other, touching the ecclesiastical relations of their ministers. But in his last pamphlet, J. C. L. refutes his own statement and proves there was just such an agreement as the Committee held. P. 28, he says of the Presbytery in question, "This Presbytery was constituted on the original basis as between the R. P. Synod's Board and the Assembly's Board: First: That all ecclesiastical matters appertained to the former." Precisely what the Committee stated in the action adopted by the Assembly; and any changes in the R. P. body did not change this relation so long as our Board recognized the Presbytery of Saharunpur, commissioned and paid its members; so long the original compact must be maintained; and it was an outrage on Christian comity, under these circumstances, for the Presbytery of Furrukhabad to receive a deposed minister of the Presbytery of Saharunpur.

Of the subsequent action of the Mission Presbytery and Synod concerned; of the reversal of the action of the Assembly of 1883 by that of 1884; of the replies and counter-replies since, there is no need to speak. But let us heed the words with which Prof. A. A. Hodge closes his review of this case in the *Presbyterian Review* for 1883, p. 612: "The actual detailed administration of all the affairs of our Foreign Mission churches, as well as the general policy on which they are conducted, should be made a matter

of constant and interested observation and criticism, by all our Church courts and religious papers."

GEORGE D. STEWART, Fort Madison, Iowa.

We feel sure all our readers will welcome this brief, condensed, calm and dignified review of this "vexed question" which has so long and so severely troubled our Missions in North India, and by the reversal of the wise and righteous action of the General Assembly of 1883 has brought such grave reproach and dishonor upon our whole Presbyterian Church. This review of the case brings with it all the more weight in coming from the very member of the Committee on Church Polity who drafted the righteous action which was approved by his committee and by the General Assembly of 1883. Surely no intelligent, thoughtful and impartial member—pastor or layman—of the Presbyterian Church can avoid seeing that in the reversal of that righteous action of 1883 there was a miscarriage of justice, a temporary triumph of wrong over the right. And as it is always the part of true wisdom and Christian principle to correct a mistake, will not every true-hearted and loyal Presbyterian earnestly pray and labor that, in the coming Assembly of May next, that eminently wise and righteous action of 1883 *may be re-affirmed and promptly executed*.—ED. M. R.

IV. LETTERS.

1. *Brazil. Rev. John B. Kolb.*

This letter may be read both as confirmatory, and as a supplement to Bro. McLaren's letter in our last number. Both together magnify the progress of the work and give decided emphasis to the magnitude and importance of the work in this vast field. Specifying some "few facts" of interest Bro. Kolb writes:

Our Missions in Brazil extend from the Province of Sergipe on the North to that of Rio Grande do Sul on the South, together with the interior Province of Minas. In these Provinces are embraced the bulk of the population of the empire. Mission work has been in operation for upwards of twenty-five years. From the handful of long ago has grown up a church of nearly 2,000 members, besides an effective native pastorate. At the late meeting of Presbytery, there were 18 members present; of this number eight were Missionaries, the rest were natives.

Among the native pastors there are men of force and power. One, Senhor Torres has written a powerful controversial work, also a "Life of Christ." Another, Sr. Trajano, has compiled a fine set of Arithmetics, while a third, Sr. Eduardo, has written several of the best tracts we have. These men were trained by the Missionaries.

Thus having gained a substantial foothold by the blessing of the Holy Spirit, it is but reasonable to expect that the work may be sustained and *advanced*. Many opportunities are offering for the *onward progress* of the cause; but—at the late meeting

of the Mission, we were compelled to make a general reduction of the estimates for the current as well as the coming year. To those on the ground these reductions mean a very great deal; since they are made of estimates prepared with care and with no desire to squander the offerings to the Treasury of the Lord. It remains for the Pastors and Churches at home to say, whether the work shall continue and be pushed on with energy; or whether it shall stand still or worse yet—go backward. Our Church should have a special interest in the evangelization of Brazil.

First, because of the Master's command "Go preach my Gospel."

Second, because in the days of Calvin and Coligny, settlers and missionaries were sent to Brazil, the great Reformer himself intending to come to this land. Again *you* have some interests here, two of your humble classmates are content to spend and be spent for the love they have for our Lord Jesus.

We pray for *you*. Do you pray for *us*? Besides, are *you* educating your people to pray and to give?

May the Lord keep you, and bless you, may he lift upon you the light of His countenance and give you peace.

Any particular information you may desire in reference to the country, work and prospects will be cheerfully given.

Your classmate and fellow worker for Christ,

JOHN B. KOLB.

2. *Madura, India, Rev. J. C. Perkins.*

This letter by Bro. Perkins, so recently from Princeton Theological Seminary, was addressed to one of the "Mt. Hermon Band," as follows:

KODI KAMAL, MADURA DISTRICT, SOUTHERN INDIA,

DECEMBER 25th, 1886.

MY DEAR W.—Your letter came to me in a most busy time and this is the reason that it did not receive an immediate answer. This is just the time when I am bending every energy to pass the examination in the language by the first week of January. Unfortunately for me, our Mission is so short handed that it was necessary to break the rule which requires that the new Missionary be not placed in charge of a station until after the first examination, and place me in charge of this station. And right here I can answer one of your questions, namely, "Do you want men?" Yes, yes, this field, the mission field throughout this land, is pining for men. Not to extend the field, not to carry war farther into the enemy's territories, but to hold the stations already established. Look at our Madura Mission, three large stations formerly held by three men, held now by one man who is in constant danger of breaking down under his load. Last May one of the oldest Missionaries was taken seriously ill and was obliged to return to America, leaving his large field to another elderly Missionary.

Not only that but during the last month a young Missionary broke under his work and has been ordered out of the country by the Physicians. Thus you see the condition of our Mission.

But other Missions are loudly calling for reinforcements to hold fields already conquered but which are in danger of going to waste owing to the withdrawal or failure on account of age of those who long have been battling in the fray. Truly, where are the men? India is still a gentile country, the millions do not bow down to Our Master; they still linger about their bat infested temples, still worship hideous little images and

the majority still mock at the heralds of the cross or a lesser number say, "We will hear thee again of this matter," though I am glad to add another class exists, though very, very small, who believe and are added to the church. While in the Seminary and after reading books and accounts of life here, I might have been able to have written an elaborate and finished appeal for Missions. But from the field, from the midst of the fight I cannot. Here everything is so real, so terrible, so earnest; such a hand to hand conflict, that we have no time nor wish for rhetoric or sentiment. They do not come in crowds to sit at the Saviour's feet. They do not want the Gospel any more than the Macedonians wanted Paul when the Lord gave him the vision of the man crying, "Come over and help us." It was God who saw the awful need that gave that vision to impel his servant to go and help. Here it is a hand to hand fight; parry and thrust, thrust and parry, and down goes one soul; then watch and pray, parry and thrust, thrust and parry again and down goes another soul, and so on here and there souls are won which become centers for further extension. The ties of family and this terrible caste which works against the introduction of christianity so powerfully, when once broken really help us; for when one of a family has come out for Christ it is comparatively easy for the rest of the family to follow in his foot steps. So this individual soul becomes a center for the family and relatives, and the family a center for the community. There is progress made slowly, gradually, but surely, and in our Mission we have gathered about 3,000 Christians but how insignificant that sum appears when you are told that each Missionary of our Mission has a field containing from 75,000 to 100,000 souls. That is certainly large enough pastorate for the most ambitious of workers.

And at this point I can answer your question as to what led me to decide to be a Missionary. I could almost say bare figures overwhelmed me, and as I read that there were 856,000,000 of heathen, 30,000 a day going to their death without Christ, I was fairly staggered and questioned. Do we believe it? Do we really believe it? Let us be honest with ourselves,—do we believe that these millions are without hope in the next world? We turn the leaves of God's word in vain, for there we find no hope, not only that, but positive words to the contrary; "the soul that sinneth, it shall die." Yes, we believe it. Well, then, what narcotic has Satan injected into our systems, that this awful, woeful, tremendous fact does not start us out of our lethargy, our inactivity, our frightful neglect of human souls. The matter then so presented itself to me that one of two things is necessary to be done, either to believe Satan's old Garden of Eden whisper, "thy shalt not *surely* die," or else go. These were the simple factors of my call and in my opinion there is little more to be expected in any one's call to the Mission field. God does not speak from Heaven as in times past; we are not to expect to be stricken down on the roadside, nor to hear a voice from Heaven calling to the work, but He has given us reasons and enlightened conscience and made us "labourers with Himself" in the extensions of His Kingdom; and before that record he presents an array of facts and figures almost appalling, and asks for a decision of the question, whether the advance of His Kingdom will be furthered more by laboring at home in some city where perchance there are 350,000 people with several hundred ministers or in a heathen land in a district of 350,000 people with only three ministers.

If eight out of ten of the Seminary students should decide that God wanted them in the foreign field, there would be little probability of mistake, and even then the regions beyond would not be properly manned. And it seems to me that for the next ten or twenty years the majority of the graduates of our Seminaries should take up the foreign work; and the question with each individual should be, not "why should I go to the foreign field?" but "why should I stay at home?"

May God help and bless you in your work among the students of America and make you instrumental in turning the steps of many into foreign lands. And in all your work do not forget to pray earnestly that grace may be given to the laborers already in the harvest field. No one but those who have been in the field can appreciate the peculiar trials and hardships of Missionary life and how much we stand in need of the prayers of God's children.

Remember me to Forman and all my friends at Princeton, including your own family.

Your Brother in Christ,

JAMES C. PERKINS.

3. *Mookden, N. China. Rev. John Ross.*

Bro. Ross, who has been so helped of God in winning over and baptizing about 100 Coreans, mostly in the border territory between Corea and Manchuria, replying to a note of inquiries from one of the "Mt. Hermon Band," writes :

1ST. The work of converting the heathen nations of Asia to Christianity is the most difficult beyond compare which the Christian Church has to undertake. That of the home pastorate is but garrison duty ; that of building where Christ's name has not been heard is the fierce campaign against an active, able and vigilant foe. Hence the missionary post demands the liveliest faith, the warmest zeal, the most cultured talents, and the highest intellectual ability which the Church has at its disposal. By men like this was the Apostolic Church established, by men like this will the nations of Asia be brought to serve King Jesus. You will thus see that the man who is undecided as to whether he should go to the heathen till he first ascertain whether he gets a call from a home church, is unworthy of the work and will most probably be unsuccessful in it. You ask what made me a missionary ; I reply that I could not, save by sinning against conscience, avoid it. The call of God to go into all the world is rung in the ears of every believer long before any home church has the opportunity of calling. I did not put myself in the way of getting a home call, for I felt that "woe is unto me if I preach not the gospel" where it is unknown.

2. . . . Send among the heathen your Pauls of intellectual powers, able to gainsay every opponent, of warm-hearted sympathy to attract the spiritually destitute, of faith never failing in the most trying circumstances to lean on the "Gospel as the power of God unto salvation."

3. Though interested in and long connected with work among Coreans I am a missionary to the Chinese. Here in Manchuria are fully six hundred believers openly professing their faith, and more than as many more who are believers but dare not, on account of persecution, by baptism publicly acknowledge themselves. These are waiting for easier times.

My connection with Corea began in 1873. It was by translation of the scriptures into Corean the first Coreans were received into the Protestant Church. Roman Catholics have been in Corea for nearly three centuries. By the efforts of a few believing colporteurs many thousands of Coreans know Christian truth and many hundreds have repeatedly sent messages desiring a foreign missionary to visit and baptize them.

The father of the Corean King—a far abler man than his son—passed lately from China, where he was a State prisoner, back to Corea. One of his confidential advisers came here to see my Corean writer, a friend of his. In the course of conversation he

stated that the king's father had been a diligent reader of Christian Literature while a prisoner, had gone back resolved to do what he could for perfect freedom in preaching, and declaring that he saw no serious obstacle to prevent Corea from becoming Christian within three years. This is but the supposition of one who was absolute and despotic ruler of Corea during his son's minority—who, by the way, opposed both the French and American naval expeditions; but it is a supposition coinciding with my own knowledge of Coreans.

Just at present the way is not open for missionaries to live anywhere else in Corea than the Capital and ports, but with a passport they can travel over the land and permission to live anywhere will not long be withheld.

Thus you will see every encouragement offered to the earnest preacher to "come over and help us." Corea contains I suppose about 15,000,000 people. But with Corean believers as preachers the number of missionaries, whose zeal is guided by wise prudence, needed for the work, is not necessarily large. To me it will be a great delight to hear of even a few such men as I indicate entering into Corea to gather in the large and almost ripe harvest.

Yours with Christian regards,

JOHN ROSS.

4. *Allahabad, India, Rev. Messrs. Forman and Alexander.*

This letter expresses the interest of a whole Mission in India, in the movement for enlisting more of the young men of our Colleges and Theological Seminaries in the work of Foreign Missions:—

ALLAHABAD, DECEMBER 8, 1886.

TO MESSRS. ROBERT WILDER AND JOHN N. FORMAN.

DEAR BRETHREN.—At a recent meeting of the Furrukhabad Mission we were requested to write to you in behalf of the Mission expressing the pleasure which our missionaries have felt in hearing of the work you have undertaken of visiting the Colleges of America, in order by God's blessing to awaken in educated Christian young men a deeper and more intelligent interest in mission work in foreign fields. We hope for good fruit from this work in our Master's cause, both in the interest in foreign missionary work it will awaken in many who are to occupy influential places in the home church, and, above all, in the securing of laborers for the harvest, men called of God to preach His word to the heathen. Much as we long to see great numbers take up this work of giving the Gospel to the millions who have not heard it, we are even more anxious that only those, and, what is quite as important, all of those, who are called of God to this work may take it up. And we do pray the Lord of the harvest that He would give you a message to all of such you meet, and that it may be "a burning fire" so that they "cannot stay."

We pray God that He may bless you richly in this work. And in behalf of the Mission we would express our thorough sympathy with you in the work, and our desire that God may prosper it.

Affectionately your brethren in Christ,

J. M. ALEXANDER,

HENRY FORMAN.

5. *Kolapoor, India, Basunt Thakur.*

We baptized the writer of this letter when a child on the faith of his Christian parents. The family consisting of the father and

mother and four children, though of the proud Rajpoot race, came under the influence and teaching of the Gospel in our Kolapoor Mission, and the parents were among our first converts. The eldest son, already grown to manhood, left his parents when they broke caste, and for a time showed bitter opposition; but eventually the truth and grace of God prevailed and he became our first elder and first licensed native preacher; and is an efficient worker in the mission at the present time. This younger brother grew up under Christian influence and teaching and early became a communicant in the Kolapoor Church.

There is great difference in the way missionaries teach their own children to treat the native children around them. Some missionaries forbid their children to have any thing to say or do with native children, keeping the wall of separation between them as high and impassable as possible, even preventing them from learning the native language when they can. Other missionaries teach their children to treat the native children, especially those of Christian parents, with Christian kindness and courtesy, to say and do nothing to make them unhappy, but to watch opportunities to say kind words and teach them good things, and thus bring a strong moral and Christian influence to bear upon them. Such children often become very helpful to their parents in their mission work, they become fluent in the native language, and a feeling of respect, and sometimes of strong Christian affection springs up between the missionary children and the native Christian children which grows with the years, and remains strong after years of separation.

The writer of this letter writes only in the native character and language, to the missionary child who left India and the mission eleven years ago. The fact that after such a period of absence from the mission and the practical use of the native language, it has been so retained as to enable a missionary child to translate this letter, shows warm interest in the native people and work, and the strength of a purpose to go back to the same mission for life-work in the same blessed service.

The translation of the letter is somewhat free, but is very true to the thought and feelings of the writer as expressed in his own native language, thus :—

KOLAPOOR CITY, 20th of 10th MONTH, 1886.

MY DEAR FRIEND ROBERT, Much esteemed brother in Christ; a very great and loving sulam I wish to you. The message of remembrance you so kindly sent by Mr. Seiler, to one so unworthy as I am, has been received and has given me great joy. I praise and thank the Lord that you still think of me. You and I have not met since 1874. In great kindness Mr. Seiler sent me to study in the Normal School at Ahmednuggur. After three years study there I returned here to Kolapoor to teach in the boarding school. You have probably heard of my marriage. The Lord has given me two sons and one daughter, but the latter He took back again to Himself. Through the mercy of God we are now well. My boy's names are Samuel and Shazanasheen.

As to the Lord's work here. In the school in which I teach are eighteen boys and ten girls. English is studied, and in all branches they make good progress. A good proportion of the scholars were Hindus and of these five have become Christians. The rest were Christians before. In the school is a society called "Young Reformers," in which moral and secular subjects are considered. Since you left here there has been a great change in the church and in the city of Kolapoor. In the church are many new members and workers. Subabae still lives in the city, but has become old, and my mother also is quite old.

Christ once said: "The harvest is great, but the laborers are few." This is true, very true, here. We declare the Gospel of God as far as we can. The people sometimes give good attention, but some dispute and engage in controversy. When I preach I make Christ my subject, who He is, and how salvation comes only by Him. Some months ago some learned Mussulmen met a number of us Christian brethren in our city church, to discuss the question "*Who is the Savior?*" They of course, claimed that Mohammed was the Savior; we maintained that Christ is the one and only Savior for all men. In many villages around us Christ has been preached and many believe in Him. I praise God for letting me have a part in this work. I earnestly beg that you and your friends will pray for me that I may faithfully persevere in this service with all my energies so long as I live. Pray also for this people. I have four friends in whose minds the seed has been well sown, and they show some desire to be Christians. Will you pray for them also? I would gladly write much, but time fails and I must restrain my hand. To you and all your dear friends I send my very great salutation.

Your humble friend,

BASUNT KISSINSING THAKUR.

V. DEBT OF THE FOREIGN MISSION BOARD.

Few things are more difficult than to get out of "*old ruts*." Several of our Foreign Mission Boards, especially the Presbyterian Board, insist that debt is unavoidable, cannot be prevented. Our brother of the facile pen, dwelling under the Brooklyn CATALPA, recently gave expression to some thoughts on this subject to which we would gladly give all possible emphasis. Frankly affirming the desirability and necessity of paying the present debt of that Board, Bro. Cuyler well adds:

"But if the excellent brethren who manage that Board would realize what a terrible incubus they lay upon us pastors when they ask us to beg our people to "pay for dead horses," they would never incur another dime of debt. It is pleasanter and easier to pay five dollars for a live horse, than a single dollar for the removal of the carcass of a dead one.

It is often affirmed that the widely extended operations of the Board, render it difficult to forecast the expenditures, so as to come within the probable receipts from the churches. Difficult it may be, but not impossible. By this time our Board ought to know just about what they can count on from the churches, and "cut their coat" accordingly."

And again he adds, with resistless logic, and on the highest authority:

"(2) This is also a question of ethics. Christ's Church is commanded to set the best examples of Bible-morality before the world. The same Book which enjoins us to "go and disciple all nations," also enjoins upon us to "owe no man anything but love." Any debt, except what is providentially unavoidable, is a *sin*. Mortgages are commonly a device of the Devil. After I had once uttered this sentiment in these columns a young man took me to task by telling me that "if his old mother had not mortgaged her farm, he could not have got his education." My reply was that he ought to have been ashamed to allow his old mother to risk the roof over her own grey head as long as he had ten fingers and a teaspoonful of brains to earn his own education. The vast majority of the large contributors to our Boards, are our thrifty business men; to them any management of any institutions which involves chronic indebtedness, is offensive to their commercial instincts. They cannot believe that any Christian enterprise ought to be extended at the cost of sound Christian ethics.

(3) It is undeniable that the contributions of the Presbyterian denomination to Foreign Missions—or Home Missions—have not kept pace with the rapid increase of their wealth. This is a burning disgrace. But to tell our people that the work of the Boards is being extended and enlarged by involving fresh indebtedness, is *not the best way* to enlarge their contributions. A far better way would be to call upon the churches to discharge the present indebtedness, and to assure them that it was to be the *last one*. When that has been done—if our noble Foreign Board would run up to masthead the inspiring signal, "A million of dollars for Christ this year, and not a dime of debt"—it would send a thrill through the hearts of God's people, which would unlock the stingiest purse, and swell the bounties of the most liberal. O for a sight of that signal!"

This is admirably put, and cannot be jostled by any old stereotyped views and ways of mission secretaries. Bro. Ellinwood of the Board in question tries to parry it by saying:—

"1. The Foreign Board, unlike any other, is compelled, in view of long distances and consequent lapses of time, to make its appropriations a year in advance. It appropriated \$715,000 last June upon the mere anticipation of this year's receipts. Its work cannot be done in any other way."

This is about equivalent to saying—our notions and usages are fixed. The ruts in which we have travelled so long are to be adhered to. He reaffirms and seeks to establish his view in the following paragraph, viz.

"But it is said that however carefully the Board may fix its appropriations, the actual expenditures over-run, and the result is a debt. Well, that is simply saying that even with the best that the Board can do, it cannot positively control all the exigencies of so great and so diversified a work. It cannot always say that its severe curtailments will not be found impossible. It cannot say that the cost of a new chapel or school building will be exactly what has been allowed. What church was ever built in this country without over-running the estimates?"

Now nothing is plainer than that if this view and the past usage of this Board is to be accepted as allowing no alternative, no wiser administration, then debt is inevitable, and the church must become

reconciled to it as the normal and proper condition of its foreign Board. But is there no alternative? Is it impossible to lift wheels out of old ruts, and test the greater ease and freedom of their movements on a smooth and even surface? What hinders the Presbyterian Board, or any other Foreign Board, taking its income one year as the basis of its appropriations for the next year in advance, and making these appropriations—not to the thousand details and items of the needs and work of its various missions, but to the missions themselves? Why not look to the character and efficiency of the workers in a given mission, and to the results being achieved each year by them, and divide the Board's income among these missions, making the amount granted to each mission a *fixed, unchangeable* quantity, leaving the missionaries in said mission, after deducting all salaries, to divide the remainder to the various details of their work according to their own good judgment, with those details present under their own eyes, and they knowing vastly more about them than it is possible for any officials in New York to know or learn even, from volumes of correspondence with their workers. Is not this plan entirely feasible? Does it not properly, wisely and safely preclude all intermediate appeals by the missionaries for special objects during the year, which now involve unforeseen expense and consequent debt? Should the income of the Board fall below that of the previous year, the churches and donors must recognize their own responsibility for any debt so incurred. Should it rise above that of the previous year, as it should do, making a constant advance each year, the Board has a larger basis for its next appropriations.

Will not thoughtful men—members of Mission Boards, secretaries, pastors, elders and laymen of the churches—prayerfully consider this plan and some of its manifest advantages?

1. It obviates all necessity for contracting debt, as already shown.

2. It secures a wiser expenditure of such part of the appropriation as is sent for the miscellaneous details and work of each Mission. The men on the ground, with education and good judgment equal or superior to the members of the Board at home, have also a personal knowledge and interest in all the details of their work, such as persons at the distance of New York cannot have; and are better fitted to judge of the proper proportion of this miscellaneous expenditure to be devoted to each item and detail of their work.

3. This plan secures more personal interest and responsibility on the part of the missionaries, and consequently more efficiency and success in their work. If any item or part of their work fails of its proper proportion of the miscellaneous expenditure, they themselves are responsible for it. They cannot blame the Board

which divided its entire income to the different missions, and left the workers of each mission to apportion to these subordinate details. The lack of this feeling of personal interest and responsibility is the bane of most of our missions. Woe to that mission whose workers are able to feel that all responsibility rests with a distant official Board, both for the kinds of work adopted, and for amount to be expended on each detail. We can hardly imagine a shrewder scheme of the great adversary to render a mission barren and its workers self-seeking and indolent. However great their zeal and enthusiasm in going to the work at first, let them see that the Board and its officers assume all responsibility, let them feel that if money be lacking for this school or that item of work, the Board is to be blamed, that if a particular department of work proves unfruitful the Board is responsible for its inception, not they, and they soon cease to plan and work for Christ and souls, lose sight of the vital interests of the work, and limit their vision to the Board and its official correspondence, and often with a tendency to find fault among themselves with all official doings and utterances, though ever with scrupulous care to keep in official favor, so far as their personal interests are concerned. Do we seem to speak severely of some of our brother missionaries? We speak and testify only of that which we have seen and known, and we long for God's help in diminishing this undue and damaging official control, and in greatly increasing the sense of personal interest and responsibility in every worker among the heathen.

4. This plan diminishes official correspondence. It is easy to see that the attempt by Boards and Secretaries to understand and control all details of work and expenditure in the missions abroad must involve an immense amount of correspondence. The home authorities must necessarily depend on their missionaries for information about these details; each missionary will naturally write of his own parts of the work as of prime importance; conflicting views will appear in the various letters, requiring long and patient study and additional correspondence to understand them, and then final legislation, often on mistaken premises, and all about matters with which the home authorities should never meddle, because they can be so much more wisely managed by a majority vote of the workers on the ground. Let these details be duly relegated to the missionaries, and not only would they be spared the piles of official letters which now occupy days and weeks, if not months, every year of precious time which ought to be devoted to their special work of preaching Christ to the heathen, but the secretaries and clerks in Christendom could readily be reduced by half, and the remaining half find their duties comparatively light. Other advantages from the adoption of this plan will occur to thoughtful minds, but we must stop here, earnestly commending these views again to the prayerful consideration of all who long to see more progress in this work of God among the heathen.

VI. AFRICA.

PROGRESS SLOW—DEATH OF A KING—SUPERSTITIONS.

Mr. Richardson, giving some account of his mission work at Bakundu, West Africa, writes :—

"Well, now about the progress we have been able to make in these six years. We shall not exaggerate. I shall relate some facts and state some pleasing and ominous instances. There are many changes in the people which are better seen than described. We have, we may say, *six members*—four full members and two await baptism—and one more, a new inquirer. The members are prayerful, and the outlook is encouraging, for we have services attended by those who come out of pure motives, and this expresses our present position. The king's death took place very unexpectedly, and I was called to speak with him. He had often said he 'did not intend to miss the great Salvation.' I reminded him of this, told him again the story of the Cross, and told him 'to look up.' He did so, and nodded assent to my requests to him. He died. He left his brother as king, who attends very regularly our services, and avows his heart is seeking the Lord. He came to me one day lately, and said that his mind was so troubled about seeking the Lord, that he declined to accompany a man who requested him to go on a journey of importance. I told him the Lord was there, and he could continue his prayer. Prince Gati is a Christian, having been baptized last January, and has continued faithful until now. He begins to write a little, and reads in his Reader and Testament quite well. The custom of killing some one whenever an infant dies is very much, if not entirely, abandoned.

"There is another custom I believe is at an end as far as some people are concerned—viz., that of casting away people who *die*, or are *very low*, and who are *young*. Up till very lately, all who died young were condemned as witches and not allowed burial in town. Some very ill and given up I have seen wrapped in green leaves and taken into the deep forest and left there alone on a bed of sticks. The first *young* man (dying suddenly) was buried in town lately. Several others have been buried in town from the force of the example. The *dead* are wrapped in *dead leaves*, and the *living* ones, whom they would leave in the forest, in *green leaves*. We have kept back or prevented many from such a death alone. . . . I have talked with many people, and I do not find one but who acknowledges the existence and supremacy of a God. . . . These are some of the signs on which we cannot count, but we can more strongly hope and trust. Like Elijah's little piece of cloud, let them be to us a reason of more abundant prayer."

EAGERNESS OF EUROPEAN NATIONS FOR AFRICAN COLONIES.

Great Britain has doubtless much larger territorial possessions in Africa than any of the other great Powers, so called. The eager struggles and rapid extension of possessions claimed by different European nations render it difficult to keep posted as to what territories and how extensive regions each nation is getting under its control. Great Britain's claim to the vast regions of the Niger was conceded by the Berlin Conference, and a chartered company, clothed with powers quite similar to those of the East India Company, which conquered and ruled vast provinces in India from 1600 to 1857, now holds and bears rule over the vast regions watered by

the Niger. It first took the name of the *National African Company*, but is now known as "*The Royal Niger Company—Chartered and Limited.*"

Those who desire to understand the eager competition of some of the European Nations in getting possession of African territory, may find much information in the 7th Annual Paper prepared by Mr. William Coppinger, Secretary of the American Colonization Society. The following is an extract from this Paper:—

"In the competition among the great powers for increased colonial possessions France has not been behind. From the Berlin conference she emerged the possessor of a territory as large as France and England combined. This territory has a coast line of over 600 miles, and access to a great stretch of the Congo river, which separates it from the Congo Free State. Since 1842 the French have had a hold on the west coast of Africa at Gaboon, but in consequence of the hostility of the natives it was found difficult to penetrate into the interior. The credit of performing this hazardous task, and of annexing the new countries to France, belongs to M. de Brazza, who has spent the last ten years in Western and Central Africa.

"M. de Brazza has been appointed commissary-general of the government of the French Congo, that is to say, the government of the Gaboon and the Congo. It will have no longer any connection with the French settlements on the Gold Coast, Grand Bassam and Assinie, nor with those on the Slave Coast, Grand Popo, Kotonu and Porto Novo, which will be attached to the lieutenancy of the Riviere du Sud, connected with the government of Senegal.

"The French government have established a protectorate over the Great Comoro Island. The Comoro Islands, discovered in 1598 by Von Houtman, consist of several large and small islands, the group being about 150 miles long from end to end. They are situated at the northern entrance of the Mozambique channel, between the northwest coast of Madagascar and Cape Delgado, the northern limit of the Portuguese possessions and the southern limit of the territory of the Sultan of Zanzibar. The islands are high and mountainous, partly volcanic, and with coasts of coral formations. The vegetation has a tropical character, but includes excellent timber for ship-building. An important feature is the abundance of tortoises. Numbers of cattle and sheep are also produced in the islands. The natives are a mixed race of East African Swahili negroes, Arabs and Malays. They are a peaceable and hospitable people.

"An agreement between France and Germany with respect to their coterminous territories on the west coast of Africa contains the following important clauses. First with regard to the gulf of Riaja:

"The government of his Majesty the Emperor of Germany renounces in favor of France all rights of sovereignty or protectorate over the territories acquired south of the river Campo by German subjects, and which have been placed under his Majesty's protection. It undertakes to abstain from all political action south of the line following the said river from its mouth to the point where it meets the meridian situate 10 degrees of longitude east of Greenwich, and from that point the parallel continued to its junction with the meridian situate 15 degrees of longitude east of Greenwich. Neither of the two governments will take measures which may affect the liberty of navigation and commerce of subjects of the other on the waters of the river Campo in the portion which will remain intermediate, and which will be used in common by the subjects of both.

"The next field of agreement is the Slave Coast, where the government of the French republic, recognizing the German protectorate over the Togo territory, renounces the rights which it might assert over the territory of Porto Seguro by virtue of its relations with King Mensa. The government of the republic also renounces its right over Little Popo, and recognizes the German protectorate over this territory. French merchants at Porto Seguro and Little Popo will preserve for their persons and their goods, as well as in their business transactions, until the conclusion of the customs arrangements hereinbefore provided for, the benefit of the usages which they at present enjoy, and all the advantages or immunities which would be accorded to German subjects will be equally acquired by them. They will in particular preserve the right of transporting and freely exchanging their goods between their warehouses or shops in Porto Seguro and Little Popo and the neighboring French territory, without being liable to the payment of duty. The same privilege will, in return, be conceded to the German merchants.

"The German and French governments reserve the right of consulting, after an inquiry on the spot, in order to arrive at the establishment of common customs regulations in the territories comprised between the English possessions of the Gold Coast to the west and Dahomey to the east.

"The boundary between the German territories and the French territories of the Slave Coast will be fixed on the spot by a mixed commission. The line of demarkation will start from a point to be determined on the coast between the territories of Little Popo and Angona. In tracing this line northward account shall be taken of the boundaries of native possessions.

"The German government undertakes to abstain from all political action to the east of the line so drawn. The French government undertakes to abstain from all political action to the west of it.

"With respect, then, to the Senegambia:

"The government of the German Emperor renounces all rights or pretensions which it might assert over the territories situate between the river Nunez and the Mallecory, especially over Coba and Kabita, and recognizes the French sovereignty in these territories.

"The commercial and navigation treaty concluded between Germany and the Sultan of Zanzibar has been presented to the Bundesrath. This treaty takes the place of the treaty concluded on June 13, 1859, between the Hanseatic Towns and Zanzibar. It contains concessions not made in treaties with other powers. Certain goods for transport to the territories protected by Germany—as agricultural implements, means of transport and railway and tramway materials—are to be entirely free from duties. The usual import duty will be 5 per cent. ad valorem, but spirits will pay 25 per cent.

"A treaty has been formed between Portugal and Gungunhana, son and successor of Amzila, by which the African King agrees for himself and his successors to obey all the laws and orders which are transmitted to him from the Portuguese of the province of Mozambique, and to allow no other nation to obtain any sovereignty within his realm. A Portuguese resident is to be appointed in the principal localities, especially in the districts of Lorenzo Marquez, Inhambane and Soala, in order to exercise influence upon the local authorities. It is especially agreed that King Gungunhana shall protect the schools and missions which the Portuguese government shall establish, and that he shall furnish men and material for the construction of needed edifices. It is reported that Major Carvalho has led a Portuguese expedition to the capital of Muata-Yanvo, and has arranged a treaty with the ruling monarch, by which he is placed under the protectorate of the King of Portugal, and a Portuguese resident will live at the King's capital.

THE CONGO FREE STATE.

"The Proceedings of the Royal Geographical Society for October contains a valuable paper by Col. Sir Francis de Winton, who succeeded Mr. H. M. Stanley as agent of the King of the Belgians in the Congo Free State. This officer affirms that the central region embraced in the Congo Free State is a vast rectangular table-land, being 475,000 square miles in area, having a gradual slope from the southeast to the northwest, and that within this region there is hardly one hundred miles of area which is not approachable by a water-way. This fact has an important bearing upon the probable opening of the country. The King of the Belgians has given orders for the building of steamers on the Upper Congo out of native woods, and the preparations are so far advanced that by next summer it is hoped to have a steamer of one hundred tons, drawing eighteen inches of water, with a speed of ten knots per hour, in a fair way towards completion. The most valuable article of commerce in the interior at present is ivory. It is said that 386 tusks, averaging fifty pounds weight each, were offered for sale in a single day at Stanley Pool. Col. de Winton affirms that any plan by which the ivory can be brought to the coast without the intervention of slaves will be a sure overthrow of the slave trade, for the ivory alone would not pay the expenses of the traffic, the present plan being to sell the slaves as well as the ivory they carry. If the steamers and the railway can bear these products to the coast the cruel system of the slave trade will receive a deadly blow. In connection with Col. de Winton's address Mr. Stanley remarked that the entire Congo State, though vast in its area and inexhaustible in its resources, was not worth a two-shilling piece unless a railway could be built connecting the upper Congo with the sea.

"The New Congo State became a part of the Universal Postal Union January 1, 1886.

"The substitution of Belgian for English officials on the lower Congo, the preparations made for the construction of the much-talked-of railroad along its southern bank, and the contract signed at Brussels for a loan of \$25,000,000 to an international syndicate to colonize the Congo basin, mark a new departure in the history of the great enterprise begun by Mr. Stanley nine years ago. The traffic of the upper Congo is sufficiently vouched for by the thriving condition of its sole existing outlet—the narrow strip of sea-board ruled by the Sultan of Zanzibar—as well as by Germany's eagerness to gain a permanent footing in that quarter. The traffic of the lower Congo may be judged by the extreme reluctance with which the Portuguese master of Angola and Mossamedes coast line gave up in December, 1884, his claim to monopolize the control of the local trade. The annual value of the latter, even upon the small portion of the river lying between the sea and the Yellala rapids, was rated as high as \$14,000,000 by an estimate made in January, 1883, barely five and a-half years after Stanley's exploration. That of the upper Congo is for obvious reasons less easily reduced to figures, but its enormous extent is beyond all question. Mr. Stanley himself has more than once asserted that when the two sections of the river are united by the projected railway around the cataracts, and when the commerce of both is fully developed, its annual value, taking one year with another, will not fall short of \$350,000,000.

THE BERLIN CONFERENCE.

The representatives of the powers who attended the Congo Conference last year met at the Berlin foreign office on April 19, under the presidency of Count Herbert Bismarck, in conformity with article 38 of the general act, for the purpose of drawing up a protocol as to the delivery of the ratifications, when Count Bismarck announced that the general act had been ratified by all the conference powers with the exception of the United States. Instead of exchanging ratifications, as is customary in the case of most treaties,

the powers in the present instance deposited their respective ratifications in the archives of the imperial government.

Why the government of the United States has not imitated the example of its cosignatories of the Congo general act is not stated in the official announcement of the results of the meeting, but its omission to do so is the more singular as this government was the first that recognized the flag of the International Association, some time before this enterprise had developed into the Congo Free State. But the United States government was not satisfied with the tenour of certain clauses in the general act which has been signed by its representatives at the conference, and the subsequent message of the President to Congress contained the following allusion to the subject: "A conference of delegates of the principal commercial nations was held at Berlin last winter to discuss methods whereby the Congo basin might be kept open to the world's trade. Delegates attended on behalf of the United States on the understanding that their part should be merely deliberative, without imparting to the results any binding character, so far as the United States were concerned. This reserve was due to the indisposition of this government to share in any disposal by an international congress of jurisdictional questions in remote foreign territories. The results of the conference were embodied in a formal act of the nature of an international convention, which laid down certain obligations purporting to be binding on the signatories, subject to ratification within one year."

The government of the United States has later declined to ratify the general act, which embodies the results of the Berlin conference, on the ground that the document would impose obligations on the American government at variance with its traditional foreign policy. The attitude of the government of Washington was defined by the President in his message of December last, as follows: "Notwithstanding the reservation under which the delegates of the United States attended, their signatures were attached to the general act in the same manner as those of the plenipotentiaries of other governments, thus making the United States appear without reserve or qualification as signatories to a joint international engagement imposing on the signers the conservation of the territorial integrity of distant regions where we have no established interests or control. This government does not, however, regard its reservation of liberty of action in the premises at all impaired, and holding that an engagement to share in the obligation of enforcing neutrality in the remote valley of the Congo would be an alliance the responsibilities of which we are not in a position to assume, I abstain from asking the sanction of the Senate to that general act."

The question is whether the President was right in his interpretation of the meaning of the general act as regards the assumption of an obligation on the part of the American government to enforce the neutrality of the Congo State instead of merely respecting it. Meanwhile the fact is, America has ceased to be a party to the instrument known as the *acte generale*.

EXPLORATIONS.

The recent exploring journeys described in this paper are of very special interest, and we feel sure our readers will be glad to have the account for permanent record and reference. Mr. C—— speaks first of Mr. Thomson's journey, thus:

"A Journey of Exploration Among the Snow-clad Volcanic Mountains and Strange Tribes of Eastern Equatorial Africa," by Joseph Thomson, is a decided addition to the number of valuable works relating to the explorations of the "Dark Continent." The

author has already made himself a name, since the expedition which is here reported is the third which he has made to the interior of Africa, while as yet but 26 years of age. The Masai are described as magnificent specimens of their race, considerably over six feet, with an aristocratic, savage dignity that filled the explorer with admiration. They are divided into twelve principal clans, or sub-tribes, and occupy the region from Mount Kilimanjaro, on the south, to Lake Baringo, on the north. The southerly section has an altitude of from three to four thousand feet above the sea. It is sterile and unproductive, not because of the barrenness of the soil, but the scantiness of the rainfall. In the vicinity of Mount Kilimanjaro, however, there are small areas which are well cultivated. Eastward, between Lake Baringo and Victoria Nyanza, Mr. Thomson passed through the Wa-Kwafi tribe, allied to the Masai, but cultivators of the soil, and not so warlike. They are spoken of as singularly honest and reliable; so much so that valuable articles might be left in their charge without fear. Proceeding further eastward [westward?] to Victoria Nyanza, he came upon the region of the Kavirondo, where there was a dense population, the people seeming unsophisticated, and living in the enjoyment of abundance of native products.

Mr. Aubry, who has visited the Gallas, describes King Menelik of Shoa as a pleasant man of much intelligence, who appears anxious to encourage the arts of civilization, while his principal men are hostile to all Europeans. This traveler surveyed the sources of the two rivers, the Hawash and the Mugueur, the latter a tributary of the Blue Nile.

An interesting pamphlet dealing with the Congo has been issued by Lieut. Wissman, who was the companion of Dr. Pogge, and who lately returned from his explorations of the Kassai. He divides the Congo territory into three parts—the Lower, Middle and Upper Congo. The Lower Congo, which is best known, is the least favorable specimen of the country. It is badly watered, thinly inhabited and low-lying. The Upper Congo is dry, swampy, and also thinly peopled. The Middle Congo is well watered, high above the level of the sea, densely peopled; and without marshes of any extent. "The Lower Congo I consider an obstacle to be surmounted before the fertile interior is reached. * * * * The commercial future of the Congo depends on this region." Lieut. Wissman has returned to the Congo to continue his explorations in the still unknown sections.

The report published by Lieutenant von Nimptsch, of the German army, son-in-law of General von Loe, aide-de-camp to the Emperor, gives interesting details of the journey he made with Herr Wolff, a traveler in the service of the Congo Free State, and which has resulted in the discovery of a river likely to be of material value to traders with the Congo. The Congo, in its course from the southeast, makes a wide bend to the north, and then descends again to the Atlantic, a large tract of country being embraced in this curve. Within this curve is the river Kassai, which Lieutenant von Nimptsch regards as being "of greater importance to commerce than the Congo itself." Describing their journey, he says that as far as Luebu, the Kassai flows through wide plains well adapted for cultivation, pasturage, and forests of palm trees and gutta-percha trees. There are many villages on the banks, and the travelers met with great civility in all of them save one, the inhabitants of which fled at their approach. "One tribe," adds Lieut. von Nimptsch, "was remarkable for its joviality. The natives accompanied the steamer in their canoes, and when we landed, organized dances and songs in our honor."

They discovered several affluents of the Kassai, and they calculated that they were navigable for a distance of 250 miles. "But the most important affluent," the report

goes on to say, "is that which Herr Wolff explored in the steamer *Vorwarts* during the months of February and March. He ascended this stream to a distance of 430 leagues from its mouth, and one of its northern affluents brought him to within a week's march of Nyangwe. He might have gone still further had his steamer not met with an accident, for there are no cataracts in this river. This network of navigable water, extending over more than 3,000 miles, is most admirable, and in future it will be possible to travel eastward from the Atlantic, reaching Nyangwe and then Lake Tanganyika by leaving the Congo at the mouth of the Kassai, without being obliged to ascend the whole of the former stream, thus avoiding the Stanley Falls."

Lieut. Edward Gleeurp, the ninth white man to cross Central Africa from sea to sea, has arrived at Brussels from Zanzibar. As he followed the route traced by Stanley in his journey across the continent—his trip is geographically without important results, but he has collected much interesting information with regard to the improved facilities for traveling in Africa, the remarkable growth of the power and influence of Arab traders, and the value and prospects of Germany's new possessions in East Africa.

The eight men, from Livingstone to Capello and Ivens, who preceded Gleeurp in the trip across the continent all occupied from two to two and a half years. Gleeurp has now demonstrated that the journey can be made in about eight months, or only two-thirds the time that Burton and Speke, the first Englishmen to visit the great lakes, required to travel from Zanzibar to Tanganyika. With the aid of the Congo State steamers the journey from the Atlantic to Stanley Falls, 1,200 miles up the river, can now be made in two months on the road between Stanley Falls and Zanzibar. The Congo State in the west and the east coast Arab traders, whose many caravans have made a beaten highway to the Indian ocean, have brought about this great improvement in the conditions of African travel.

Important changes have occurred in some regions that have not been visited by whites since Stanley's trip, nine years ago. Along the 300 miles of the Congo between Stanley Falls and Nyangwe, Gleeurp found two large and several small Arab stations, collecting points for slaves and ivory. Nyangwe, the famous trading town, has largely grown, and neighboring Kasongo, which Livingstone described as a little village, has eight thousand inhabitants. Near these two towns the Arabs rear large herds of cattle. Along the road to Tanganyika they have several stations for the training of female slaves for labor on the plantations. Ten caravans now travel the road to and from Central Africa where one was formerly seen. Gleeurp often met them and he says that east of Tanganyika it was not uncommon for two or three caravans to camp together, and that their combined force was sometimes over 1,000 men.

Dr. Fischer had arrived at Zanzibar, after a fruitless search for Dr. Junker, the last account from whom was unfavorable. Herr Schwartz states, in an account of his journey in the inland districts of the Cameroons, that he followed the leading caravan route to the Calabar river, and after reaching Bakundu, on the confines of the territory already explored, continued his journey eastward into a region of which all hitherto existing maps are untrustworthy, and which is rigorously guarded by jealous tribes. Pursuing his way through far-reaching primeval forests, rich in gum trees and wild coffee, and teeming with elephants, Mr. Schwartz, crossing the Kumba river, reached the territory of Bason, which he found to be studded with densely populated towns. This district, from which the people dwelling on the coast obtain ivory, oil and slaves, is a picturesque and comparatively well cultivated plateau. The inhabitants, called Bafarami, who are engaged in agriculture and cattle-rearing, have up to the present not even been known by name. His further advance was arrested in the vicinity of the Upper Calabar

by a party of 500 armed natives, in consequence of which the African traveler returned to the coast by the Mungo river.

The destruction of Porro's expedition is announced. This enterprise was undertaken by the Geographical Society of Milan, and was equipped in the most perfect manner. Its object was to establish commercial relations between Abyssinia and the Nile, and to explore the unknown region between these points. Porro set out with a suite of distinguished savants and experts, and safely reached Galdezza, where, after a desperate resistance, all of the members of the expedition were murdered. The Portuguese travellers, Ivens and Capello, who have heretofore published volumes concerning African explorations, have again returned to Lisbon from an examination of the region through which flow the affluents of the Upper Congo and the Zambesi. Intelligence has been received of the death of Herr Robert Flegel, the celebrated explorer of the Niger. Senores Cervera and Quiroga, who, starting from the Canary Islands, after landing at Rio Ceoro, traversed a considerable portion of Northeast Africa hitherto unexplored, have recently returned to Madrid. From a geographical point their researches appear to have given results of considerable importance.

RAILROADS.—The government of the Congo Free State, early in the year, concluded an agreement with Mr. H. M. Stanley, Mr. Jas. F. Hutton, President of the Manchester Chamber of Commerce, and others, acting on behalf of the Congo Railway syndicate, for the formation of a company for the construction of a railroad 235 miles long, uniting the Lower with the Upper Congo. It was proposed that the company should raise a capital of from £1,000,000 to £2,000,000 sterling, and be founded, under the auspices of the Congo government, as a state railway, with a royal charter, and that subscriptions be opened in the capital of each of the fourteen powers which took part in the Berlin conference. This syndicate, after months of fruitless negotiations, has dissolved and Belgian capitalists have taken up the enterprise. The English accuse the Congo authorities of defeating their scheme, because they desired that Belgians should build and control the railroad. The Congo authorities, on the other hand, say the negotiations failed because the English proposed, in effect, to set up a government of their own in Congo, and because they practically demanded a monopoly of trade, which, under the act of the Berlin congress, could not be conceded to them. The Belgian capitalists to whom the Congo State has granted a concession for building the railroad have subscribed the funds needed to send a party of engineers and specialists to the Congo to survey the route, determine the cost and prepare the plans. It is expected that this work will occupy more than a year. The new syndicate asserts that it has already received assurances of the financial co-operation of foreign capitalists when the work of track-laying is ready to begin.

The construction of a railroad between St. Paul de Loando and Ambacca, a growing trading centre on the Coanza river, has been authorized and guaranteed by the Lisbon government. The line of country through which it will have to pass has been surveyed. The Geographical Society of Lisbon has received from an engineer plans for a railroad between Lorenzo Marquez and Pretoria. This engineer, M. Joaquim, gives an interesting description of the region traversed, and of certain important towns on the way, and where many elements of civilization are to be found. The German East African Company is in negotiation with the English contractor, Mackinnan, for the construction of a railway from Dar-es-Salaam (Zanzibar) into the interior of east Africa. The project is a very extensive one, viz: From the coast to Muini, in Usagara, whence a branch would go to the north corner of the Nyassa lake, and another to the south corner of Victoria lake, both lines being then connected by secondary lines with Lake Tanganyika.

CABLES.—A telegraph cable was opened July 13 between London and the west coast of Africa, and the latter is now in direct communication with the rest of the civilized world. Having so long remained outside the region of telegraphic communication, the West African coast seems now likely to be in a plethoric condition in that respect, as this section, as well as the Gold Coast, is to have a duplicate cable, each worked by a rival company. As one of the telegraph companies is laying the cables as far south as St. Paul de Loando, it is believed that the British government will order the construction of a duplicate line to the Cape of Good Hope, as also for the extension of the cable to St. Helena and Ascension. A subsidy of £19,000, of which the English colonies on the west coast are to contribute £5,000, has been voted by the British Parliament to the west coast of Africa direct cable. The line of cable on the east coast of Africa has a subsidy from the same government of £25,000. The submarine telegraph lines connecting Aden and Port Natal touch at Zanzibar, Mozambique and Lorenzo, Marquez. From Zanzibar a line runs to Tamatave in Madagascar. In Cape Colony there are 4,000 miles of telegraph lines, and in one year not less than 650,000 dispatches were sent.

GOLD AND DIAMONDS.—There is plenty of gold in all the highlands that run parallel to the west coast of Africa, from the Interior of Senegal along the rear of Sierra Leone and Liberia to the Niger. From these regions there has been a steady export of gold from the most ancient times across the Sahara to the Mediterranean. The supply is inexhaustible; but foreign efforts during the last five years to develop the mines have been unprofitable.

In the year 1867 a Dutch farmer on the Orange rive found a diamond, with which his children played for a time, not knowing its value, but which he subsequently sold for \$2,500. It was the first gem of the kind from South Africa, but in the year 1884 the value of diamonds exported from Cape Colony was over \$14,000,000, while the total value from 1867 to 1884 was \$148,862,880. The great diamond fields lie between the Vaal and the Orange rivers, in what was called Griqwa Land West, and in the Orange River Free State, and thither have flocked men from all parts of the world. The natives from different sections in South Central Africa come to labor at the mines, and they are continually passing back and forth between Kimberly and their several countries. Kimberly is in the centre of the diamond fields. It is situated about four hundred miles from Durban, a little north of west. It is a town whose name does not appear on the gazetteers of five years ago, but it is now to South Africa what London is to England. It is connected by rail with the surrounding regions, and has become the emporium of trade. It is reported that the number of registered Kaffirs engaged in the mines last year was about 72,000, of whom 30,000 were fresh arrivals.

VII. FOR THE CHILDREN.

JOHN DALE, THE POOR BOY.—OR, HONORED OF THE LORD. I SAM. II, 30.

This is a true story in every particular, and happened but a few years ago. John Dale, (so we will call him, for he is still living, a prosperous merchant in Illinois), was a poor boy, supporting his father and mother by his daily wages. Passing by the Baptist church one evening, he stepped in to hear the singing, was welcomed by a good deacon and shown to a seat, and the same even-

ing he believed and was saved. He immediately went to work, and brought in others. Afterwards he reported to the Sunday school superintendent for duty, and became a sort of general helper. He would promptly greet a stranger, or teach a class, or act as usher, or do an errand, anything to be useful. So that though he had no regular office he soon became indispensable. He was as liberal with his money as with his service. Whatever was doing he was ready to have a hand in it.

By and by a new church was built, and there was a debt. A committee was appointed to distribute the debt among the members, pro rata, and to try to have each one agree to his assessment. John Dale was by this time working as clerk in a grocery store, at a salary of \$600 a year, and he had \$100 in the bank. This latter amount was an important factor in his hopes, for he was engaged to be married. One day the committee, on their rounds, called on him at the store.

"I expect," thought John, "they have put me down for twenty dollars, possibly twenty-five. But I shan't grumble. The debt must go. I expect to pay my assessment," he added aloud, in reply to a question from the spokesman of the committee.

"Then please sign your name."

John took the book, and, lo, he was down for one hundred dollars, the total amount of his savings!

"I was thunderstruck," said John, afterwards, to a friend, "for it was all I had." But without a remark he signed his name.

"I suppose they came for a church subscription," said his employer, when the committee had gone.

"Yes."

"How much did you subscribe?"

John hesitated.

"A hundred dollars."

"Hundred dollars! Well John I almost should say you were a fool! Forgive me for saying so; but you are not able."

John explained how it had come about, expressing the assurance that as he was young and strong he should soon work through it, and yet in his heart he felt quite cast down. There was so much depending on that money! Perhaps he had been unwise, so he thought, in pledging his word beforehand, but having favored the assessment it seemed but right that he should accept it when made. Besides, had he not asked the Lord to guide him in this thing? And should he not believe that he would be guided? In this way he rolled his burden on the Lord.

At evening, while on his way to supper, a neighboring merchant accosted him.

"Say, John, I don't want to take you away from your present place if you are permanently engaged there, but I want a man, and if you can come I will give you \$800, and begin to-morrow.

"Well," replied John, "I'll go right back and see about it."

He returned, and broached the subject to his employer, adding:

"Now I have no fault to find, and should like well to stay here, but you know how it is with me; I need all I can earn."

"Then the salary is all the reason you have for wishing to go?"

"Yes."

"Well, we won't part on that. If you are worth \$800 to B—, I guess you are worth it to me, and I'll give it."

"All right," said John, "I shall be glad to stay."

"And, I don't care, we'll begin with the beginning of the year, if you like," continued the merchant. "It's now the end of June, so that will make you an extra hundred dollars."

"Thank you," responded John, "you are very good. That just pays my subscription without touching my savings. Pardon me, Mr. C——." John added, smiling, "but who's the fool now?"

VIII. LOVE TOKENS.

CORRECTING INACCURACIES.—Thanks to dear Bro. Gracey for correcting, in his column of the "*Northern*," one of our "unimportant inaccuracies," viz., that Miss Mary A. Sharp was sent to Africa by the M. E. Woman's Missionary Society; whereas he tells us: "She was sent thither by our (the M. E.) Parent Board, and it was later on that the Woman's Society temporarily supported her." Why does not this good brother tell us the reason of Miss Sharp's support having been withdrawn—first by the Parent Society, if so it was, and then by the Woman's Society? Laboring on with such manifest efficiency as Miss Sharp does, her work commended by Bishop Taylor and others, we thought it desirable to know why the Woman's Society ceased to support her. But instead of informing us on this point, Bro. Gracey only increases the doubt and mystery. His statement suggests the inquiry:—If the Parent Society for any good reason withdrew Miss Sharp's support, how came the Woman's Society to adopt her? And having assumed her support, why did the women also desert her? Bro. Gracey tells us (see "*Northern*" of Aug. 26, 1886,) that "Mrs. Stilson was one of the sixty-four missionaries of the Baptist Church in attendance at the missionary meeting at Thousand Island Park this Summer." All 64 Baptists! Did the 20 Methodists, Bro. Gracey among them, become Baptists? Is this one of the "unimportant inaccuracies"?

SUBSIDIZED PERIODICALS.—To our inquiry whether the frequent failure and low estimate of Mission periodicals are due largely to the usage of Mission Boards in publishing them with mission funds and then distributing them gratuitously to Christian readers, till the Christian public becomes demoralized and feels it a kind of condescension or charity to accept the periodicals without paying for them; our worthy contemporary, the *Presbyterian Review* of Toronto, replies: "No. So far as we can ascertain not a dollar subscribed by our people for missions is diverted by the publication for free circulation of mission news, &c." Very good, dear brother. But does not your testimony that your people have not been demoralized by the vicious usage of diverting and

perverting mission funds to the publishing of periodicals for gratuitous distribution, quite justify the inference that their better estimate of their mission periodicals and readiness to subscribe and render them self-supporting, is the result of the better and wiser usage adopted in case of your church and mission board? The low estimate of the Mission Periodicals of our Presbyterian Church in the U. S. and the difficulty of enlisting subscribers to support them, is abundantly attested by the official statements of our boards and secretaries in all their past history, while more than \$230,000 of mission money have been taken from the gifts for work among the heathen and used in publishing the periodicals, most of which have been given gratuitously to Christian readers, sometimes being placed in the pews of city churches, and remaining there unread till they become such a nuisance that the sexton has gathered them up and used them for kindling fires. Is it possible to prevent such a usage from demoralizing the Christian public?

COMPLIMENT FROM THE CENTRAL PRESBYTERIAN (Jan. 12 and 19, 1887).—This worthy contemporary is so pleased with our MISSIONARY REVIEW and its items, that in its "*Mission Field*" column it copies *seven* of our paragraphs in close proximity, and ten more in its issue of Jan. 19. We are thankful to have our REVIEW widely useful. Does our brother editor fancy he contributes more effectually to its usefulness by withholding all reference to the source of the extracts he takes from it?

DHULIP SINGH.—The interesting account of this India Prince, in *Life and Light*, omits entirely his recent apostacy and desertion of his wife and children. The account closes by saying: "He lives in a magnificent home near London . . . He has done much for London, and is a vice-president of the Bible Society. That society is, of course, a special object of his grateful charities, for to the Bible he owes all." Is *Life and Light* ignorant of the fact that this Prince has apostatised, renounced his Christian faith, gone back to his former superstitious beliefs, no longer gives to the Bible Society, or any other Christian object, and discontinued his annual gifts to the schools and mission in Egypt years ago?

ALL MEMBERS OF THE BRETHREN CHURCH ARE NOT MORAVIANS.—The *Christian at Work* may like to know that Bishop Glossbrenner, recently deceased, was *not* of the Moravian Church, but of the Brethren Church, whose headquarters are at Dayton, Ohio, quite distinct from the Moravians.

PRESBYTERIAN MISSION IN MEXICO.—"A mistaken impression (1) has gone abroad that the Mexico Mission has shown symptoms of decline. This has, perhaps, been due to the fact that the important work of correcting the lists of membership in the out-stations has been going on for the last year or two, (2) especially in the elimination of the names of baptized children which had in many cases been enrolled with communicants, according to the plan pursued by some European Missionary societies (3). But the present lists are most carefully revised, and a high standard of requirement for church membership is observed," etc.—*Church at Home and Abroad*.

(1.) Noting the fact that since 1883 the communicants, as officially reported, have fallen from 7,220 to 3,916, a loss of 3,304, has not this impression a pretty solid foundation?

(2.) But this decline in communicants has been going on *three* full years, and this wrong usage of counting baptized children as communicants is said to have been introduced by Mr. Hutchinson who was dismissed from the Mission in 1880. Why were not the lists corrected *then*, and the wrong usage discontinued from that date?

In the official Report of 1880 we read: "In the early part of the year a Missionary Conference was held, by request of the Board, in the City of Mexico, for the purpose of maturing plans and completing the organization of the Mission."

Was not this usage recognized as wrong and disallowed by that conference? In 1880 Messrs. Rankin and Ellinwood visited Mexico to put all things right in the Mission. Did they not detect and disallow the vicious usage from that date?

In the Official Report of 1886 we read: "As soon as this [usage] was learned by the Board, steps were taken to separate the communicants." How then can this process be limited to "the last year or two," when the Board must have learned of it as early at least as 1880?

(3.) Will the writer of the above paragraph be so kind as to inform us what European Missionary Society falsifies its reports of communicants by counting baptized infants and children with them?

As to the bright prospects affirmed of this Mission, Bro. Greene, one of its earnest workers, writes: "The past year has not, on the whole, been as fruitful in visible results as some which preceded it," and after giving a full page of "difficulties," and drawbacks, he adds: "The result of these difficulties has been to sadden and oppress us all," etc. *The Lord "desires truth in the inward parts."*—Ps. li, 6.

IX. ABANDONMENT OF PRESBYTERIAN MISSIONS.

We grieve to see our Presbyterian Board of Foreign Missions feels it necessary to give up the *Gaboon and Corisco* Mission—all their stations in West Africa, indeed, except Batanga—and withdraw their missionaries to points farther North under German jurisdiction. This movement must involve the loss of an immense amount of labor and expenditure during the long years of toil in those fields. For even if the Paris Society undertakes to prosecute the work, with all its other mission fields to care for, where are its resources of men and means to enable it to provide for these missions, while those it already has in charge are so feebly manned and sustained? There arises, too, the question, how can our American Missionaries work any more satisfactorily under German than under French jurisdiction? If the French insist that our Missionaries shall teach French instead of English, why not give up both, and teach and preach only in the native vernaculars? and after removing and becoming re-established at great loss and expense under German jurisdiction, what if the German authorities take a fancy to require our Missionaries to teach German instead of English? Will we repeat this costly movement, vacate our missions again and remove to some other fields under different jurisdiction? If the authorities of any country prohibit teaching and preaching in the native languages, that is tantamount to an interdict of the mission altogether. But if we are right in thinking our brethren in these West African Missions are free to teach and labor in the vernaculars, we can but think they should hold on to their old fields, and to all the results already achieved in the past years of toil, and with God's help make them the basis of larger and more blessed results in the future. Indeed, we would sooner

employ a few devoted evangelical French teachers and yield to the requirements of the authorities, than forego all the results of the past fifty years, and suffer the heavy loss involved.

Ratnagiri Station Given Up.—And what is the plea for giving up Ratnagiri, the beautiful seaside station of the KOLAPOOR MISSION? Here is no undesirable requirement by the authorities. So far as we know they have ever been courteous, kind and helpful. The station is healthy, wholly in British territory, and, in the judgment of all in India of whose views we have knowledge, extremely desirable as a mission station in every point of view. Mission buildings were erected, foundation work completed, and no expenditure needed but the bare support of the Missionary and his work which would be just as much at any other point to which he could be removed; and, if to a *new* point, there must needs be the additional expense of *new* buildings. Can the giving up of such a station be ranked in the line of economy? We hope the Presbyterian Board of Foreign Missions will promptly explain and justify to its constituency its act in giving up this Ratnagiri Station, if it can be done. If the Missionary was needed elsewhere, sooner than give up Ratnagiri, we would have placed it in charge of a native preacher and continued to "*Hold the Fort*" till more workers should come from America. Native preachers, licensed to preach the Gospel, as some of our native brethren in *Kolapoor* were before we left there in 1875, should now be able to carry forward the work of such a station efficiently without the presence of a Missionary. We must confess the abandonment of this beautiful station is to us unaccountable. We have been on the ground, know its desirability, and its advantages as a centre from which to prosecute mission work through the whole Ratnagiri Collectorate crowded with towns, cities and villages embracing more than a million of people, for whom the Missionary at Ratnagiri station was the only one to give them any knowledge of the Gospel. We cannot refrain from crying aloud to some one of the many devoted soul-loving young men of America to gird himself at once, hasten to that deserted station, and lift again the fallen banner of the Gospel in Ratnagiri.

Such abandonment of a mission station once occupied is a kind of ignominious retreat in the face of the heathen, weakens the prestige and influence of the neighboring missions, and thereby gives comfort and courage to the enemy, while hindering the progress and success of the work of God in all the surrounding stations.

X. NEWS AND NOTES OF THE MONTH.

CONVERTS.—The Missionaries of the American Baptist Missionary Union, in letters published in its February Magazine, mention 209 baptisms, and in that of March, 126.

We rejoice to learn that the work of grace on the Congo is extending to the English Baptist Missions and that 100 converts are reported at San Salvador, South of the Congo.

The month's accessions to the Disciple Church's Foreign Mission churches were 21. Rev. J. W. Youngson, Scotch Est. Church of Sialkot, India, writes: "Since I reported to you ten days ago the success of our first week of itineration, we have admitted into the church 56 souls, and the further we proceed the more are we impressed with the magnitude of the work which still lies before us."

In the Darjeeling, India, Mission of the Est. Church of Scotland, 154 were baptized in 1886.

The English Presbyterian Missionaries in China, report 36 baptized the past month. Bro. Stevenson, C. I. M., writes: "Up to the middle of September when I left *South Shansi*, over 100 members had been added to the church this year, and there were between 40 and 45 candidates ready for baptism."

Dr. Stewart writes that the increase of church membership in the United Presbyterian India Mission in 1886, was more than three times what it was the preceding year. At the end of 1885 there were 2,176 communing members. At the end of 1886, about 4,000. Of these 1,900 were added by adult baptism in 1886. Some 700 children also were baptized. The increase of communicants was over 88 per cent. Who can say India is an unfruitful mission field?

Dec. 19, 1886, Bishop Caldwell ordained 16 native clergymen, and his society now has over 100 native ordained ministers in India and Ceylon.

A MOSLEM COLLEGE.—The Moslem University at Cairo, Egypt, with 10,000 students, is pretty widely known. We have recently learned of another at Tripoli in Barbary, North Africa, and that "no less than 1,000 young men are sent out every year from this one College alone, as Missionaries into Central Africa to propagate Mussulman doctrines."

UGANDA.—Letters from Mr. Mackay have reached his society in London, at dates several weeks subsequent to Mr. Ashe's leaving there. The only paragraph quoted from them in the *C. M. Intelligencer* is as follows: "By God's grace I shall hold on here, in the hope that gradually greater liberty will be allowed. Every day, or rather night, a number of people come for a little instruction."

TRAINING SCHOOL IN SHERBRO MISSION.—Bishop Flickinger is erecting a building at Shaingay in the Sherbro Mission of the United Brethren, West Africa, for training native teachers and preachers for greater usefulness in the Mission. To those of our

readers familiar with the life of John Newton the following paragraph from Bishop Flickinger's letter will be of special interest, viz:

"The building is to be 51 feet long and 31 feet wide, and its walls, which are stone, twenty-three feet above ground,—the corner-stone, and many others in it, coming from the walls of John Newton's slave-pen on Plaintain Island, three miles from this place. All the stone to be used is generously given by Chief Neale Caulker, a true friend of ours. Surely Mr. Newton, once a cruel slave-trader, and afterward a celebrated minister of the gospel, would rejoice with us, were he here, to see these stones, once used to promote the slave-trade, now used for a house in which to train men and women to work for the abolition of slavery and wickedness of every kind."

THE SECRET OF HIS PRESENCE.

In the secret of His presence, how my soul delights to hide!
Oh, how precious are the lessons which I learn at Jesus' side!
Earthly cares can never vex me, neither trials lay me low,
For when Satan comes to tempt me, to the "secret place" I go.

When my soul is faint and thirsty, 'neath the shadow of His wing
There is cool and pleasant shelter, and a fresh and crystal spring;
And my Saviour rests beside me as we hold communion sweet;
If I tried I could not utter what He says when thus we meet.

Only this I know: I tell Him all my doubts and griefs and fears:
Oh! how patiently He listens, and my drooping soul He cheers.
Do you think He ne'er reproves me? What a false friend He would be,
If He never told me of the sins which He must surely see.

Do you think that I could love Him half so well, or as I ought,
If He did not tell me plainly of each sinful word and thought?
No! He is so very faithful, and that makes me trust Him more;
For I know that He does love me, tho' He wounds me very sore.

Would you like to know the sweetness of the secret of the Lord?
Go and hide beneath His shadow; this shall then be your reward;
And whene'er you leave the silence of that happy meeting place,
You must mind and bear the image of your Master in your face.

You will surely lose the blessing and the fullness of your joy,
If you let dark clouds distress you, and your inward peace destroy.
You may always be abiding, if you will, at Jesus' side;
In the secret of His presence you may every moment hide.

—*Ellen L. Gorch, a Christian Brahmanee.*

THY WILL BE DONE.

"He sendeth sun, He sendeth shower,
Alike they're needful to the flower,
And joys and tears alike are lent
To give the soul fit nourishment;
As comes to me or cloud or sun,
Father! Thy will, not mine be done."

In the Church Missionary Society's Mission in the District of Foo-Chow, China, the converts have increased in 10 years from 1,600 to 6,000.

TRIFLING WITH A GREAT TRUST.—Resources and Expenditures in the United States, compared with gifts to Christian Missions.

<i>Aggregate deposit in Banks,</i>	\$3,000,000,000
<i>Yearly Agricultural products,</i>	\$2,000,000,000
“ <i>profit on Coal, Iron and Manufactures,</i> . . .	\$500,000,000
“ <i>product in Gold and Silver Mines,</i> . . .	\$400,000,000
“ <i>Rail Road net earnings,</i>	\$250,000,000

The wealth of the country more than keeps pace with the advance in population. It has quadrupled since 1850, and multiplied sixteenfold within the memory of persons now living. Scribner's Statistical Atlas of 1880 says the wealth of the U. S. is accumulating at the rate of \$6,800,000 a day. Senator Hoar of Massachusetts says, “Every twenty years there is added to the valuation of this country wealth enough to buy the whole German Empire with its buildings, its ships and its invested property.” According to Dr. Dorchester, one-fifth of the population is made up of evangelical Christians. Thus, one-fifth of all this enormous wealth supposedly belongs to the Evangelical Church.

We spend every year in dress goods \$125,000,000. In kid gloves \$25,000,000. In ostrich feathers \$5,000,000, (for other items see diagram on next page.) For tobacco \$600,000,000, and Christian men and some ministers spend their share. For liquor \$900,000,000. Think of it! \$1,500,000,000, as a systematic voluntary offering, every year, for liquor and tobacco alone, to say nothing of the theatre and opera and other enormous exactions of worldly conformity, less injurious indeed to the body, but equally fatal to the soul! and all that can be spared from these fabulous resources and this tremendous waste, and that too under the great pressure of imperative necessities and the most splendid opportunities, for the entire work of Home and Foreign Missions combined is the comparatively paltry sum of five and one-half millions of dollars. May not our Divine Master say to his professed followers in Christian America, “why call ye me Lord, Lord, and do not the things which I say?” Let us examine ourselves and see if the stirring words of the prophet do not apply to us also, “Will a man rob God? Yet ye have robbed me; even this whole nation.”—Mal. iii. 8.

There are hundreds of thousands of precious souls in our large cities and other parts of the land without the gospel and ignorant of its saving power; and hundreds of millions abroad in the blackness of heathenism who have yet to hear for the first time the “Glad tidings of great joy which shall be to all people.” The Macedonian cry is fairly storming the church for men and means, and yet at the late 75th Anniversary of the “American Board” in Boston, a gathering unprecedented in the history of missions, the call for fifty new men for the field did not meet with any immediate response.

Another denomination in the very front rank of missionary enterprise, closes one of its most successful years with a debt of \$200,000, a debt arising from an unusual shortage in gifts and legacies, and the bulk of which had to be shamefully charged up to its needy missions and poorly paid missionaries. It reports 2,383 non-contributing churches to Foreign Missions, and 1,545 to Home Missions, with a Sabbath School membership of 250,000 following their example. Still another denomination reports over one million of its members, in good and regular standing, who do not give a penny a year for Christian missions—home or foreign.

Other evangelical churches make a very similar showing, many of them even less favorable. We know of nothing better calculated to stir up the membership than a free circulation of their own reports. How can the Church of Christ have such a record under a living ministry, faithful church officers, and Christian training? Dr. Duff boldly asserted that the greatest hindrance to missions was "the apathy of the Christian ministry;" and the Rev. Joseph Cook, on returning from his trip around the world said, "our greatest hindrance to missions abroad, is semi-universalism at home."

As Mr. Moody said in Chicago, "Our great need is a personal interview with God."

We have genius, eloquence, learning, sagacity, wealth, and organization; but what are all these without heart loyalty to Jesus Christ? Instead of being separated to God, many in the church live in open, shameless, conformity with the world. (Jas. iv. 4; Rom. xii. 1; 2 Cor. vi. 16-18.)

The following is from a sermon by the Rev. Dr. E. P. Goodwin, published by the "American Board."

"Ah, if in this age of sentiment, of little sense of God, of loosened grip of conscience and of obligation, the Lord's professed people could only be got face to face with him, as Moses when the bush flamed with the ineffable presence of Jehovah! or as Isaiah when the splendors of the eternal throne, with its attendant seraphim, flashed before him! And if while they were conscious of the overshadowing of God, and of the allegiance they owe to him, there could be stamped on their souls in letters of fire, that old and almost forgotten word OBEDIENCE, a revival of missionary zeal would be sure to follow."

"Go ye into all the world and preach the gospel to every creature."

"Freely ye have received, freely give."

"Thou wicked and slothful servant, * * thou oughtest to have put my money to the exchangers, and then at my coming I should have received mine own with usury."—Matt. xxv. 26, 27.

"Moreover it is required in stewards, that a man be found faithful."—1 Cor. iv. 2.

"They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever."—Dan. xii, 3.

HOW WE SPEND OUR MONEY.—Annual expenditures in the United States, based on the Census of 1880, and other reliable authorities.

(Home and Foreign Missions, $5\frac{1}{2}$ Millions.)



"The people of God waste their strength and wealth on unprofitable pleasures, and with hundreds of millions of dollars under their control, permit Churches and Missions to starve. If Christians spent every cent of wages, salary and income on themselves, and gave to missions only one cent on a dollar of their real and personal property, their contribution would be \$87,284,000 instead of \$5,500,000. The luxury, extravagance and unfaithfulness of God's people must be removed or our nation is doomed." (From a sermon preached by Rev. Dr. Barrows, pastor of First Presbyterian Church, Chicago, Feb. 21, 1886.)

NOTE.—These Leaflets are furnished at 30 cents per 100, postpaid. A Lithograph Chart of above diagram, mounted and varnished, ready for use, or on cloth unmounted, (size 28x42 inches), sent postpaid for 60 cents. Large charts of above, printed on Oil Cloth, (size $4\frac{1}{2} \times 7\frac{1}{2}$ feet) for use by Churches, Sunday Schools, etc., can be obtained at \$5.00 each. Address, W. B. JACOBS, 148 Madison St., Chicago, Ill.

GO YE INTO ALL THE WORLD, ETC., MARK 16, 15.

(Contributed.)

Should not, to this command,
Our hearts respond ?
Home, friends and native land
Forsake, to make it known
To those by sin oppressed,
That Christ has come
And has, in mansions blest,
Prepared a home ?

What though in other lands
Our days be spent ?
What though on Afric's sands
Our moving tent
Be pitched ? The Master's hands
Were pierced. He went
To Calvary and there
He bore our sins
That we His crown might share.

Break, blessed Savior, break
These earthly ties !
And give me grace to make
This sacrifice—
For surely joys divine
Eternal ages live,
Earth's brightest joys outshine
If thou thy presence give.

And faith's blest triumph's come
When dawns the day,
And earth's delusive shades
Are swept away.
For care and toil and pain,
Eternal rest
The ransomed soul shall gain
In mansions blest.

Each wayward thought,
Obedient to Thy will,
Thy loving heart
My strength and refuge still ;
Thy heart, O Christ,
A fountain, at whose brink
My thirsty soul
With eagerness would drink,
And in thy depths
Itself forever sink.

C. K. O.

TEMPERANCE IN MOROCCO.—It is said that the Sultan of Morocco is a first-class temperance reformer. He has prohibited the purchase or sale of all sorts of intoxicants. The Morocco snuff and tobacco shops have been closed; and by the Sultan's orders large quantities of tobacco have been publicly burned. The Sultan is in earnest about the matter. Several Moors who were found smoking tobacco against the Sultan's orders have been stripped and flogged through the streets.

XI. FIELD NOTES.

FOREIGN SUBSCRIBERS AND INTERNATIONAL POST OFFICE ORDERS.—Some of our foreign subscribers send us International Post Office Orders through Post Masters in official covers, and fail to inform us who is the sender. Are they not aware that we cannot draw the money without telling the Post Office authorities who sent it, and hence that the omission to inform us deprives us of the subscription, and also deprives the subscriber of the credit he should have for it.

CORRECTION.—In our January number, p. 45, we spoke of Rev. F. B. Meyer as one of the Kabyle Missionaries. Thanks to the kind friend who corrects our misapprehension. We are told he is an able Baptist Minister at Leicester, Eng., whose warm interest in Missions led us to classify him among the Kabyle Missionaries in North Africa.

Our subscribers must doubtless notice the waning ability manifest in the conduct of this REVIEW. Our heart is full of thankfulness to God and the many dear friends whose touching assurances of sympathy and prayers to God in our behalf have greatly helped us hitherto. But our strength continues to fail and we cannot expect to hold out much longer. We have good assurance that the REVIEW will pass into abler hands, and while we cling to it and try to keep on with it a little longer despite our increasing disabilities and sufferings, we bespeak the kind patience and forbearance of our readers.

CONGO MISSIONS.—Notwithstanding the death of her husband, Rev. S. J. White, his widow, Mrs. White, remains in the work of the Congo Mission.

YOUNG MEN AND FOREIGN MISSIONS.—In giving some account of a meeting of the Y. M. C. A. in London to discuss "*The Responsibility of Young Men*," the *Christian* says:—

"Young men now are making missionary work their own, and have themselves established a Foreign Missionary Society at 186, Aldersgate Street. This, as Mr. Burn told us, at a united meeting of the Church Missionary Society Lay Workers' Union and

of the Society just referred to, on Friday evening last, has, in the three-and-a-half years since its formation, sent forth eight of its members into the foreign mission field, and has ten more in training, hoping to go forth as the Lord shall open the way. The object of the Society is to facilitate the passage of young men from a business life into the mission field, and this is done in several ways: By cultivating the missionary spirit in the hearts of young men by means of public weekly prayer-meetings; by helping those who are in training by grants of books, &c.; by evangelizing foreigners in London. In this way much good has already been done, several of their number being engaged in visiting the opium dens in the East of London, one result of this being that ten or twelve Chinamen now meet together every week, in a little room that had been hired for the purpose, to listen to the Gospel message. Young men have thus had an opportunity of coming in contact with representatives of the people amongst whom they hope ultimately to labor. Another feature of the Society's work is represented by the fact that twelve deputations were last year sent to Glasgow, Liverpool, and other towns. Mr. Burn, in reference to the subject of the evening, "The Responsibility of Young Men," said this was not half realized. He also pointed out that it was by the individual effort of each one that great results would be accomplished.

In the early part of the evening, after a few words of hearty greeting from the chairman, Mr. F. W. Lawrence, an interesting address was given by Rev. C. F. Warren, who has been ten years in Japan. He sketched the progress of Christianity in that country, more especially during the period named. He concluded by asking, as he was prevented from going out again, "Are there any who will go in my stead?"

The Conference on "The Responsibility of Young Men with regard to Foreign Missions," was opened by Rev. H. P. Grubb, one of the members of the C. M. S. Lay Workers' Union, who laid it down as essential that they should look upon the world lying in darkness, as Christ did. Some spoke of missionary work as though it were of secondary interest, coming after the building of churches and the evangelizing of people at home. But the Lord did not thus distinguish between home and foreign work, and their object should be to be like Him.

A number of young men followed with brief addresses, amongst which were some practical suggestions of value. Of this kind was one to devote money now spent upon things not necessary, to mission work, and for large Associations, such as that at Aldersgate-street and Exeter Hall each to support its own missionary, smaller associations to combine together with this object. This was expanded into the suggestion that each church should send out its own missionary, supporting him and receiving reports direct from him; they would thus keep in touch with efforts amongst the heathen to an extent not now dreamed of.

The following comes to us from Canada and speaks well for the young men of Knox College: "Four of the students of Knox College, Messrs. Goforth, McGillivray, McKenzie, and Webster, desire to spend the greater part of the summer in visiting congregations in Western Ontario, with the view of deepening the interest of our people in the mission work of the Church. They have expressed their willingness to give their time and work gratuitously, as a contribution to Foreign Missions."

EVANGELIZING *vs.* CIVILIZING.—On the "vexed question" of the possibility of evangelizing pagans without delaying to civilize

them first, Robert Paton quotes the following very pertinent case from the life of the Martyr Missionary, John Williams :

Will your readers kindly refer to a narrative of missionary enterprises in the South Seas by John Williams, published in 1837 ; it is easily procured, and there, for the sake of being definite, I will ask them to read his account of the introduction of the Gospel to the island of Aitutaki, in 1821. Mr. Williams went there in that year with two native preachers from another island, and left them on Aitutaki. He found 'the natives on Aitutaki exceedingly noisy, and presenting in their persons and manners all the wild features of savage life. Some were tattooed from head to foot ; some were painted most fantastically with pipe-clay and yellow and red ochre ; others were smeared all over with charcoal, and in this state were dancing, shouting, and exhibiting the most frantic gestures . . . they were constantly killing, and even eating each other, for they were cannibals.'

In 1822, only eighteen months after leaving these two native evangelists on the island, he visited it again, and, before reaching the land, canoes crowded round the boat in which he was, and saluted him gratefully, some of the natives crying out, 'Good is the Word of the Lord, it is now well at Aitutaki ! the good Word has taken root at Aitutaki !' On landing, he expressed to the chief and people his joy at their having embraced the Gospel, and preached himself to a congregation of from 1500 to 2000 in a church which they had built 180 feet long by 30 feet wide, from what he may well call "one of the most delightful texts in the Bible, John iii. 16, 'For God so loved the world ;'" and he adds, 'at all the islands I have visited from that time to the present, my first address has invariably been founded upon that passage or upon 1 Tim. i. 15, 'This a faithful saying.'"

Away with the thought that the Gospel needs any of the acts of man to commend it to the most barbarous and degraded ! It is, as ever, the power of God unto salvation, and stands not in the wisdom of men. What we want to propagate this blessed Gospel is a Church at home not carried about with every wind of doctrine, but on its knees crying to God for a mighty outpouring of the Holy Ghost."

GOSPEL WORK IN CUBA.—Religious toleration in this island is complete. The American Bible Society have three agents at work. The American Foreign School Association aids Sunday Schools of which they have already four at work, with over eight hundred children and teachers. A resident American physician (Mr. James Shimmin) says : "There has been a good opening made in Havana and other places for Church and Sunday School work ; meetings are well attended and full of promise. There is great opposition from the priests. The country is now open for Sunday School work. A great work ought to be done also among the freed negroes on the sugar estates, teaching them to read, and giving them Sunday Schools, and religious instruction."

The work was commenced in 1882 by Mr. Alberto I. Diaz, Prado, 115, Havana, a civil engineer, who, aided by his wife, brother, and sister, have organized four undenominational missions with some eight hundred children and the same number of adults, including visitors, at the services. An encouraging and healthy sign is that during four years the expenses have been met by themselves and some friends belonging to their Havana congregation. There seems to be more religious liberty, more desire to hear the Gospel, and a more open door in Cuba than in the mother country.

We notice that Mr. Diaz has baptized 130 converts during the current year, and hundreds of others are said to have renounced Romanism and are asking baptism.

SIN-BURDENED HEATHEN.—We too often leave out of mind the almost countless pains and penances inflicted on themselves by the heathen, all of which demonstrate their consciousness of sin and demerit, and their vain efforts to atone for their sins. On this consciousness of sin their actions speak louder than any words. Those who give verbal expression to their soul-struggles and unrest are the few, both in Christendom and in heathendom. And yet of the heathen, who come under the teaching and influence of missionaries, we are inclined to think a larger proportion are more ready to admit their sense of burden and unrest than among the non-believers of Christendom. Missionary Bullock, of Benares, India, writes :

“I have had the unspeakable pleasure of meeting quite a number of young men lately, who seem to be experiencing an awakening, and are passing through terrible spiritual throes. * * Only yesterday morning I met an old pupil on the platform of the Railway Station, who seemed greatly dejected. On entering into conversation with him I found that for several months he had been enduring what he called inexpressible torments, longing for spiritual rest. During this time he had read the Bible through three times, often sitting up all night in the exercise. I earnestly pointed him to Jesus. * * May we not take these cases as premonitory symptoms of a mighty upheaval which is beginning to work under the hard, firm gound of Hinduism?”

This gives us a glimpse of the vast amount of progress achieved in evangelizing the heathen within the limits of our mission fields, which cannot be represented in mission statistics.

ARE HEATHEN SAVED WITHOUT KNOWING OF CHRIST?—“Cornelius belonged to a heathen nation. Yet, undoubtedly he was accepted of God before he knew about Christ, though it was *through* Christ. He had the benefit of Christ's righteousness long before he heard of it. And his salvation would have been just as much assured if he had *died* before hearing of him.”—*Rev. Wm. De Loss Love, in Religious Herald.*

Then what means the Holy Ghost in Acts xi. 14? Was all that special interposition of God by the miraculous vision to overcome Peter's prejudice and induce him to go to Cornelius, and the words he spoke to him of Christ, superfluous? Does such a view of this case comport with God's character and doings?

Is not the fancy that the heathen must have the offer of pardon and salvation through Christ at all, in order to justify God in leaving them to the righteous penalty of their sins, altogether erroneous? Does it not fail to recognize the justice of God in declaring, in the day thou eatest thereof thou shalt surely die? And does it not echo the insidious whisper of the adversary of souls, “Thou

shalt not surely die?" On this point the following is extremely pertinent:—

"The idea that God must make the offer of pardon for past sin and the gift of eternal life to rebels against his government before he can justly punish them for their sins is most absurd. God has never acted on that principle. The penalty of God's law as stated by our Andover brethren implies eternal separation from God. Yet these brethren say, see page 64, "We may go so far as to say that it would not be just for God to condemn men hopelessly, when they have not known him as he really is, when they have not known him in Christ." What does that mean, but it is unjust for God to execute his own law, which "requires him to punish sinners by withdrawing more and more from them, and leave them helpless and condemned, under the necessities of an unchangeable law," until he offers them pardon through the gift and death of his only begotten Son? This makes the whole plan of salvation a thing required by justice. God can be revealed to sinners, as in Christ, only by his incarnation and atonement, and the gift of the Holy Spirit. All this was essential to make it just for God to execute his law; say this who dare! If these brethren say that the execution of the law would not have implied eternal abandonment to hell, then what the need of such an infinite sacrifice as the incarnation and death of the Son of God? If righteousness could have come by the law then Christ died in vain. If eternal separation from God was not demanded by just law, until grace was offered, then sinners who perish only by refusal of grace will owe their eternal misery to grace offered. This cannot be true! Christ came to save the *lost*, the *perishing*. They that sin without law perish without law, and they that sin under the law will be judged by the law in the day when God shall judge the secrets of men by Jesus Christ. The system developed in this book may be called progressive theology but we must leave off *orthodox*."

LUTHER DODD.

MISSION CONFERENCES.—Another General Conference is called in London for 1888 to gather up reports and statistics of Foreign Missions and the Boards and Societies, and discuss their prospects and possibilities. It is intended to be held in succession to the Conference of 1878, and to be made a decennial conference hereafter. A general committee representing the various societies, is said to have been already appointed to make arrangements.

SELF-SUPPORT.—Mr. D. L. Carpenter has closed his prosperous business in Seymour, Ind., and goes at his own charges to the Ainos of Japan to work as a lay Missionary with his brother, Rev. C. H. Carpenter.

FEBRUARY SIMULTANEOUS MEETINGS (F. S. M.)—The Church Missionary Society inaugurated these meetings in February, 1886, and with such large and happy results that they were repeated this year, and with results surpassing expectation. In the metropolitan districts about a *thousand* meetings were held between February 6 and 13, for missionary sermons, addresses and prayer not so much for enlargement of means for prosecuting missions among the heathen, as for deeper and more vital spirituality in all engaged in the work both at home and abroad. Nearly a *million* of papers and leaflets specially prepared for this purpose, were supplied. We

read of these meetings in different localities attended sometimes by 1,200, and prevailed by a very deep, earnest tone of consecration and spirituality.

A dear friend in England, long a most successful voluntary home worker in behalf of Foreign Missions and full of glowing enthusiasm, writes of them :

"I am just home from our London F. S. Meetings. Wonderful! All London is stirred; appetite created; consciences quickened. May the Lord graciously pour out His Spirit upon the sown ground. It was hard work and I was ill; and yet the dear Lord helped me through twelve addresses in six days, and I trust good was done. We had at least 1,000 sermons and meetings in the week. Surely God must mean something to come out of this. I said it is no longer 'My time is not yet.' This is the angel flying through the heaven of Rev. xiv."

MARRIAGE OF A BRAHMIN WIDOW.—The marriage of a Brahmin widow took place yesterday in the house of Mr. Madhavdas Ragunathdas, Girgaum. She was married in her native village at the age of ten years to a Brahmin lad of her caste, who died when she had reached the age of sixteen. The hair of her head was shaven off on his death, and the custom of the caste compelled her to submit to a repetition of the revolting practice every fortnight. She had passed five years in misery and social exclusion in the home of her parents when her pitiable case was brought to the notice of Mr. Madhavdas, who, in concert with Mr. Gokaldas K. Parakh, vakil, High Court, and Mr. Lalshunker Umiashunkar, subordinate judge of Nassik, made arrangements for bringing her to Bombay at their expense. She was married yesterday to a Brahmin of Broach.—*Bombay Guardian*.

MEDICAL MISSIONS.—The annual report of the Lady Dufferin Medical Association states its first year's income to be £23,000, \$115,000. At the recent examination of the Government Medical School in Agra, India, we learn that Miss Minnie Quinn of the American M. E. Mission, Bareilly, was first, and Miss Alice Adil Masih, of the Baptist Mission, Delhi, was second. There were 18 female students in the class.

Of the lady students recently graduated from the Madras Medical College, one has large practice at Hyderabad, Deccan, one is Medical Adviser to the Zenana of the Maharajah of Oodeypore, another is in charge of Lady Dufferin's Dispensary at Calcutta, another in charge of a Female Hospital at Ulwar, and another has just been called to Bhopal to take charge of a Hospital there.

"AN OASIS IN THE DESERT."—The Mission Hospital at Bethnal Green, London, England, is called "An Oasis in the Desert," because of the contrast between the comfort and brightness and christian atmosphere within and the squalor and wretchedness without and around it. It is a benevolent enterprise for the benefit of the poor and suffering in London. Its work for the fifteen months ending Dec. 1885, gives a deep impression of the great amount of suffering relieved by it in London, and by inference we may understand the very great value of Medical Missions and hospitals

among the heathen. The in-patients of this hospital for the time mentioned above, are reported to have been :

Men,	137
Women,	126
Children,	173
<hr/>	
Total,	436
Out Patients, on Tuesdays and Fridays,	4,049
New Patients, visited at their homes,	906
Accidents requiring surgical operations,	274
Midwifery cases,	108
<hr/>	
	1,288

Total of new cases, 5,337

Out patients attending the Dispensary or visited at their homes, 22,259.

Results of treatment of in-patients :

Recovered,	277
Relieved,	103
Unrelieved,	10
Died,	22
Left Hospital,	24

ZENANA MEDICAL COLLEGE IN LONDON, ENGLAND.—This Institution has been in operation six years, and reports seventy women instructed and qualified as medical practitioners, and sent forth to various mission fields. The demand for its pupils is greater than it can supply. One of its pupils, Miss Sharp, is in charge of the Hospital at Amritsar where there is an average of 300 in-patients, and many thousands of out-patients. The unsalaried secretary's address is 34 St. George's Square, London, S. W., Eng.

CHINA HEAPING COALS OF FIRE ON AMERICA.—The following important part of this item was unfortunately crowded out of our last number, page 185, and should be considered now in that connection.

Proclamation of the Viceroy of Shah Kiang.—After giving the imperial decree there follows the proclamation, extracts from which run thus:

“In respectful furtherance, therefore, of the benevolent intentions of the State, I feel it incumbent upon me to put the matter plainly. Know, therefore, all men of whatsoever sort or condition, that the sole object of establishing chapels is to exhort men to do right; those who embrace Christianity do not cease to be Chinese, and both sides should, therefore, continue to live in peace, and not let mutual jealousies be the cause of strife between them.”

Then giving specific directions to local courts to investigate all cases impartially and decide them promptly, declaring “neither

party shall inflict injury on the other, each shall pursue in peace and quietude its various callings, and the desire of the State to include in its kindly benevolence the men from afar equally with its own people shall not, I trust, be frustrated;" this Viceroy states the penalty in case of those who may violate or disregard his proclamation: "From the date of this proclamation any lawless vagabonds who make trouble to stir up strife without a cause shall be punished with the utmost rigor of the law; no mercy will be shown; so beware!" The date of this document is Oct. 13, 1886. The Governor of Shanghai Province, under date of Oct. 27, 1886, citing the imperial decree, and explaining that by the treaties the missionaries have the right to lease houses and land and to travel and preach the Gospel, adds: "Their sole aim is to inculcate the practice of virtue, having no design to interfere with the business of the people. Such of the subjects of China as wish to become converts may lawfully do so, and so long as they abstain from evil-doing there is no law prescribing inquisition into or prohibition of their action." Referring to the recent destruction of churches and chapels, he declares that summary vengeance will be taken on the ringleaders, for the consequences of such misdoings are manifold and far reaching.

"I have accordingly ordered all officials in every jurisdiction to act in strict compliance with the Imperial will, and it is now my duty to issue this urgent proclamation for the information of all persons in the circuit of which I am Intendant. Bear in mind that when missionaries live in the midst of your village you and they are mutually in relationship of host and guest. Under ordinary circumstances it is your foremost duty to act towards them with courtesy and forbearance. More is involved than the mere protecting of missionary chapels; the weal and woe of yourselves, your homes and your livelihood are assuredly concerned. Let such of you as are fathers and brothers do your utmost to teach the necessity of turning away wrath and putting an end to strife. Cast your eyes ever on the warning example which has preceded, and avoid a day of repentance in the future. This is my earnest wish. Do not disobey this urgent and special proclamation."

"It must look to the Lord much as if China were the Christian nation, and the United States the heathen, so far as their treatment of each other is concerned. China recently has granted full religious liberty to everybody, and has guaranteed protection to all missionaries throughout her vast empire. She also has apologized promptly to our Government for several recent outrages upon Americans, has punished the leaders of the mobs, and has greatly overpaid our losses. But we have neglected thus far to return this unjust surplus, which a commission of our own choosing has declared unjust; we have taken no steps to redress repeated and terrible outrages upon Chinese in this country—outrages far worse than any to which Americans in China have been subjected; and we have exhibited, and still continue to exhibit, towards the Chinese an unjust and oppressive, and often a positively cruel, spirit, which we should call disgraceful to even a pagan nation, were it manifested by such a nation towards us. How much longer must honorable citizens of these United States continue to be ashamed of their Government and their fellow-citizens?"—*The Congregationalist*.

THE INDEMNITY APPROVED.—Just as we go to press we are truly thankful to see that both houses of the U. S. Congress have voted \$147,750 to indemnify the outraged Chinese for the loss of property inflicted upon them by our mobs last year. Though so lacking in promptness and taking no account of the 28 or 30 Chinamen killed by our mobs, this tardy and partial compensation brings a sense of relief.

PRAYING FOR A HUNDRED MORE.—Of this movement of the China Inland Mission Mr. J. Hudson Taylor writes:

“Dear Friend:—A number of us here are banded together in daily prayer for *a hundred new missionaries by the end of 1887*. Will you join us in prayer, and do what in you lies to help us in this enterprise? Bringing the need forward at such meetings as you may hold, or be present at, and letting it be known that there is something practical—that men and women are wanted, and wanted immediately.

Sometimes, when the hearts of men are stirred, there is an indefiniteness which makes the matter come to nothing. They do not know where to turn; they do not know whether, if they were to offer themselves for any particular work, there would be any chance of their acceptance for several years to come, and the opportunity passes by. In our revival work, by an after-meeting, we try to bring people to an immediate decision for Christ. Do not you think we want missionary after-meetings to bring men and women to immediate decision for missionary service?

Yours affectionately in Christ,

China, December 10.

J. HUDSON TAYLOR.

CHINESE PROCLAMATIONS.—Of the changed attitude of China and the brightening outlook for Foreign Missions, Mr. Reginald Radcliffe, in *The Christian*, says:

“But now tidings have arrived of the marvellous proclamations to the Chinese from their imperial Government, explaining that Christian missionaries seek only to make bad men good; that they are to be protected throughout the Empire, and in the villages to be looked upon as guests, and that the motives of any Chinaman in embracing Christianity are never to be inquired into; that he does not thereby cease to be a Chinaman, and that all are to continue to live together in peace. When, since the Saviour walked upon the earth, has there been issued such a proclamation reaching so many hundred millions of the world’s population! How incalculably more numerous may the doors be now that this extraordinary proclamation is being spread through that land.

Yet this is only China. What shall be said for Africa? One of its youngest missionary associations working in the nearest part of it to this country, has just met with such striking encouragement that it is now increasing its workers by a third. South of its mission field lies the vastest untouched missionary area on the globe, with a population of 50 to 100 millions, and without a single Christian worker, though the Mahomedans are hastening to proselytise. Then, what is to be done for the wants of India, Corea, Thibet, Central Asia, Arabia, South America, for European places, and for the scattered Jews? Surely, the speedy sending out of this detachment of one hundred, prayed for by Mr. Hudson Taylor, will be an incentive to America, to Scotland, to Ireland, to England, to our Colonies, and faithful co-workers on the continent of Europe, to make a general forward movement during 1887 upon the whole world.”

LACE MADE BY HINDOO WOMEN.—Rev. G. O. Newport, of Madras, in a recent address before an audience in England, said :

“Missionaries are the very best friends that India has. Two days ago I went to the Colonial and Indian Exhibition, which was opened last week by the Empress of India herself, and it was a great delight to me to see what India has put there as a proof of what her own sons and her own daughters are able to produce. But there is one particular case in that Exhibition to which I should like to direct the ladies' attention. It is filled with nothing but lace—and wondrous lace it is—gold lace, silver lace and various other kinds of lace. It is exhibited by the Government of Travancore ; but I know that all that lace was manufactured by the hands of Christian women in connection with the London Missionary Society. I know, too, that the lady who taught the women of Nagercoil to make such lace was a Missionary's wife. She herself learned that knowledge before she went to India, and, as a specialty, taught it to the native Christian women ; and in doing that Mrs. Mault, who went out sixty years ago or thereabouts, has proved one of the greatest benefactors of the women amongst whom she labored and lived, not merely from a spiritual point of view, but socially, domestically and industrially. Missionaries take the lead in all the good reforms that are going on in the present day in India.”—*Christian Woman*.

HAVE FAITH IN GOD.—A Church not believing the world's conversion possible, will fail to accomplish it. To win vicineries for Christ the heart must be hopeful. That which kept Livingstone undaunted, and bore him on through numberless perils, until he died kneeling, with his hands clasped in prayer, was the thought “Africa for Christ.”—*Morning Star*.

SYMPATHY WITH THE SUFFERING.

“Art thou weary, suffering one ?

Be glad of pain !

In sorrow sweetest things do grow,

As flowers in rain.

God watches, and thou wilt have sun

When clouds their perfect work have done.”

—*Selected*.

SUPPRESSION OF VICE.—The Annual Meeting of this Society, Jan. 18th, furnishes a new chapter on the evidences of total depravity. Anthony Comstock, the tireless and dauntless Secretary, reported 139 arrests in 1886 ; total from the beginning, 1,147 ; fines and bail bonds forfeited in 1886, \$7,062, from the first, \$151,112.95 ; sentences in 1886, 3 years, 6 months and 16 days ; from the first, 175 years, 10 days ; seizures in 1886, of vicious circulars and catalogues, 26,888 and 1,036 indecent pictures ; total from the first, 1,437,895, also 21,437 lottery tickets, total, 297,270 and 31,783 lottery circulars, total, 184,964 ; 160,563 pool tickets, total, 1,319,853. Expenses of this year, \$10,000.

Who can measure the conserving results of this work on all the valuable interests of New York city, even if we say nothing of the higher spiritual interests of immortal souls.

THE Y. M. C. ASSOCIATION OF NEW YORK CITY.—At the 34th Anniversary of this Association, Jan. 24, its energetic Secretary, R. R. McBurney, reported its membership, including nine branches,

as 7,728; visits to the rooms, 407,030; the libraries in six of them had 50,000 volumes in circulation; evening classes in fifteen different branches of study, forty-one with 2,267 students; 2,500 religious meetings held, besides 599 bible classes, with a total attendance of 86,395; total attendance at all the rooms and meetings, 762,200; expenses of the year, \$46,708. Here surely are mental, moral and spiritual agencies and forces of telling and far reaching influence on the young men of the city. The Lord bless them and render them still more effective and saving.

HOME FOR MISSIONARY CHILDREN.—We are glad to see the \$20,000 needed for this Home at Auburndale, Mass., have been obtained, the Marquand estate giving the last \$1,000. But does not the changed sentiment of the American Board's officers thus indicated, lead them to regret the rejection of S. V. S. Wilder's generous offer of his valuable farm with \$180,000 cash endowment for such a Home many years ago? Should not Mission Boards, as well as individuals, profit by experience?

UNSALARIED MISSION SERVICE.—We have just learned of a pastor in England of forty-eight years service, who has given one-fourth of his time for forty years to the work of a District Secretary in behalf of one of the large Foreign Missionary Societies, with no salary or compensation, only receiving from the Society the bare outlay involved. We infer his church has approved his service in the cause of Missions, and has suffered no loss in its own spiritual interests and growth, for it has just erected a new church and buildings at an expense of some \$45,000. Such an example, on the part of both pastor and people, must help to raise higher the tone of vital piety and consecration in all who know of it. And yet we are constrained to feel that a more excellent way is for *every* preacher in charge of a church to become so full himself of the knowledge and spirit of Missions and of the Holy Ghost and so impressed with the woes and wretchedness of the heathen, as to need no outside helps from a District Secretary or any other person, but so infuse his spirit and the spirit of Christ and Paul and of the explicit teachings of God's word into all his people that he will keep their interest in Missions to the heathen at boiling heat, and they by their prayers and gifts will extend this interest among all others, and cause the mission treasuries to overflow, developing men and means amply sufficient to accomplish this entire work of evangelizing the heathen in twenty years.

FRENCH OCCUPATION OF THE NEW HEBRIDES.—The Protestant Missionaries on these Islands deprecate French occupation exceedingly, but do not propose as yet to abandon their Missions there, and the home friends and supporters of the work say: "If we cannot prevent the French coming or remaining, we can commit

our Missionaries and converts into the hands of Him to whom the work belongs. Doing our duty we can leave results with God." Is not this altogether better and wiser than to abandon such old Missions because of French occupancy and jurisdiction?

THE LORD WILL PROVIDE. — The following anecdote of Mr. Spurgeon comes well authenticated: On a certain occasion, when dining at a lady's house in Regent's Park with the late Dr. Brock, he (Mr. S.) remarked that £2,000 had to be forthcoming for his builder on the morrow, and, though nothing was in hand, the money would be paid at ten o'clock. — "I wish you would not say that," Dr. Brock replied; but immediately after, while they were still at the table, a telegram came to say that A. B. had just left £2,000 for the Orphanage; and then, confessing that he had never seen anything like that, the Doctor called upon all to put down their knives and forks and return thanks to God. They never knew who A. B. was, nor whence he came.

RUM *vs.* CHRISTIAN WORK. — The Church of England has the credit of raising and expending in Christian and benevolent work in the last 25 years \$405,000,000. In the same 25 years England is said to have expended \$12,500,000,000 for strong drink!

FORMOSA RAILWAY. — We notice that an English firm, Messrs. Jardine, Matheson & Co., have contracted to build a rail road between Tamsui and Keelung in Northern Formosa.

NEW HEBRIDES OCCUPIED BY THE FRENCH. — The French have stationed soldiers at two points on these Islands and with the evident intention of permanent occupation.

DEATHS FROM WILD BEASTS AND SNAKES IN INDIA. — The relentless war, which is being waged by the Government of India against wild animals and poisonous snakes does not appear to be productive of any very successful results, if we may judge by the official returns of the mortality under this head. The number of deaths of human beings rose from 22,425 in 1884 to 22,907 in 1885; and of cattle from 49,672 in 1884 to 59,029 in 1885. On the other hand, the number of wild animals destroyed declined from 23,775 in 1884 to 23,670 in 1885; and there were 420,044 snakes reported to have been killed in 1885 against 380,981 in the previous year. Bombay, Bengal, the North-West Provinces and Oudh and the Punjab are the only provinces which show a large destruction of snakes, and, in the last mentioned province, there was a large falling off in the number. — *Times of India*.

FATHER DAMIAN AND THE LEPERS. — The *Catholic Missions*, a German monthly publication, publishes a letter from Father Damian, the missionary priest in the leper settlement at Molokai, which contains the following passage: —

"For about 20 years our most distinguished physicians tried every possible means to master the dreadful disease, but all their efforts failed to check the spread of the distemper. About three years ago a white man was seized with leprosy. Being very wealthy he preferred to go to Japan rather than to submit to a lifelong exile in Molokai. In Japan he continued for two years a course of hydropathic treatment under Dr. Goto.

He returned hither, accompanied by the son of Dr. Goto, with every appearance of a perfect cure. About the end of last year the health committee resolved to introduce, under the supervision of Dr. Goto, the Japanese treatment into the leper hospital, which is in the charge of Franciscan Sisters at Kakaako, near Honolulu. Already then I felt inclined to go to Honolulu to consult Dr. Goto about the disease, which had already made havoc with one of my ears. At that time, however, my superiors did not consider the step advisable. Last July, however, I had occasion to personally satisfy myself of the success which had attended the treatment in question in the hospital of the Sisters at Kakaako and to carefully observe its method, which consists in this: — Every day the leper has to take two baths in hot water, in which a certain quantity of Japanese medicine has been dissolved. After every meal he has to take a small pill, and an hour later an ounce of tea, prepared from the bark of a Japanese tree. This is the whole treatment.

Both young Dr. Goto and the white patient, of whom I made mention above, have assured me that in Japan many a leper has been completely cured by this treatment. Whatever truth there be in this statement, I must own that the improvement during these six months in the condition of many lepers, whose illness was already in a very developed state, has been simply marvellous. I think myself therefore justified in seeing in this treatment a glimmer of hope for our poor outcast lepers of Molokai. King Kalakaua and his Prime Minister honored me with a visit during my short stay at the hospital at Kakaako, near Honolulu. They told me it was their intention to introduce the same system of treatment in our great leper settlement. I look forward with satisfaction to the day on which we shall receive a steam boiler which may heat about 15 bath tubs at the same time.

For a few weeks I have undergone the treatment in question. At the same time I commenced the same treatment with about 40 to 50 of my orphan children. We have already derived some benefit from it. My work seems lighter and my strength is returning. Last Sunday, for instance, I said two masses and preached during each without being obliged to sit down and without feeling particularly wearied."—*London Times*.

If the Japanese treatment of leprosy is so efficacious as here represented, why do not those in possession of its knowledge reveal and impart the same for the healing of the thousands of wretched sufferers the world over? The number of lepers in India is startling. According to the last census there are 1,200 in the single city of Calcutta, and in the province of Bengal, 54,000. If this Japanese medicine is really effective, why keep the knowledge of it concealed for an hour?

CONDUCT OF FOREIGN MISSIONS.—"Your idea regarding our Foreign Mission management is the only correct and scriptural one. I do not believe in taking the control of God's work from the churches and putting it into the hands of a few, however good they may be."—*Contributor to Missionary Visitor*.

"Among improvements in Missionary management will be open sessions and an independent press. The ordinary business of the Executive Committee should be transacted in public and Missionary publications should be edited wholly by non-officials. Their present method is as if Congress sat always with closed doors, and our newspapers were edited by the members and clerks of the Houses. A glance at the comparison is enough to show us that we have not yet reached the point where we serve our Lord as intelligently as we serve our country."—*Missionary Visitor*.

"It is a fact that too much money has been used among the Chinese Missions of most societies, and great harm has resulted. We advance by correcting our mistakes." *Id.*

"The Presbyterian Foreign Mission Society had an income last year of more than \$745,000, and a net *loss* in communicants on all their mission fields of 757! There must be a reason for this, and one which undoubtedly the liberal contributors of that large income should look into."—*Id.*

MT. HERMON BAND AND MISSIONARY VOLUNTEERS.—In the March REVIEW the list of Missionary Volunteers closed with a total of 1,094, (p. 184). In continuation of this we can now give the following :

University of Texas,	2	Albert College, Canada,	9
South West University of Texas,	6	Queens " "	31
Centenary College of Texas,	5	Montreal University, Canada,	21
State Convention of Kentucky,	12	Hartford Theological Seminary,	7
University "	10	Newton Centre " "	14
Georgetown, "	13	Harvard University,	9
Berea, "	16	Andover Theological Seminary,	14
Central University, "	8	Phillips Academy, Andover,	2
Central College, "	3	Brown University, R. I.,	3
Oshkosh, Wisconsin,	6	Wesleyan University, Conn.,	5
Ripon, "	24	Princeton College, New Jersey,	15
Fox Lake, "	4	" Theo. Sem., "	27
Wayland, "	2	Union College, Schenectady, N. Y.,	4
University of "	2	Rochester University, New York,	1
Whitewater, "	12	" Theo. Sem., "	18
Beloit, "	6	Cornell University, Ithaca,	34
Toronto, Ontario,	50	" Prep. Dept. "	1
Alleghany U. P. Theo. Sem. Penn.,	2	Dickinson College, Penn.	6
" Presby. " " "	9	Gettysburg, "	5
" Western Fem. Col. "	13		

Total since October 1st, 1,525.

We are sometimes asked, "How many of these young volunteers will hold firmly to their purpose, and become engaged in earnest work for Christ among the heathen?" Our reply to such inquiry is : This will depend not only on the strength of purpose and completeness of consecration with which the offer of service is now made, but largely also on the interest and prayers of God's people, especially of their parents, friends and acquaintances, in their behalf, and on the teaching, bearing and influence of their Professors and Teachers during the rest of their studies and preparations for this work. God's grace and help are guaranteed, if they and their friends and Christian associates are constant and earnest in seeking them.

We regret that the "proof sheets," as corrected by the writer of the first article in this number, came back from Florida too late for use.

XII. GIFTS AND LEGACIES.

DANIEL FARLEY has left some \$15,000 to the Am. Home Missionary Society.

ISRAEL PECK left to the A. M. Association \$5,027.71.

PUNDIT BADKI DATT JOSHI, a Magistrate of Almora, India, kindly undertook the care and labor of directing and supervising the erection of two Mission buildings, the estimated cost of which was Rupees 4,200; and when completed asked the committee to accept them as a gift from him, declining to receive the money provided for their expense.

THE DISCIPLE Church's Foreign Mission collection in March amounted to \$4,938.

MISSIONARY LAWS, L. M. S., reports that the native Christians of Niue, or Savage Island, at their May meeting, subscribed \$1,531.15, and tells of individuals giving \$3 and \$5 each out of their deep poverty.

J. PUTNAM BRADLEY leaves \$1,000,000 in trust for unsectarian charitable purposes.

MADISON SQUARE CHURCH, New York (Dr. Parkhurst) made its annual collection to foreign missions \$9,300, we are glad to see, though twice that amount would have been better.

A LEGACY of \$25,000 has recently been left to the Deaconesses' Institution in Augsburg.

A BRITISH INDIA TRADER, at Zanzibar some 50 years, Mr. Tharia Topan, has decided to found and endow a hospital there with \$75,000 as a memorial of Queen Victoria's Jubilee.

IT SPEAKS WELL for Dr. William Taylor's church and people of the Broadway Tabernacle that during his pastorate of 16 years their charities have amounted to \$425,000.

DON JOSE SEVILLA of Lima, Peru, is said to have left a bequest of \$500,000 to found a Home for Poor Girls, in Lima, between the ages of 5 and 10 years.

XIII. MOVEMENTS OF MISSIONARIES.

REV. and MRS. T. J. PORTER have returned from Persia on account of her "serious illness." They sailed for Persia Sept. 6, 1884, absent nearly 1½ years.

REV. C. A. STANLEY, from China, reached San Francisco Feb. 11, 1886.

REV. and MRS. C. C. BALDWIN, D.D., from China, reached San Francisco, April, 1886.

REV. L. BISSELL, D.D., REV. and MRS. LORIN S. GATES, and REV. and MRS. T. S. SMITH, reached New York April 22, 1886.

DR. BISSELL sailed, returning to India, Oct. 20, 1877, and comes now in broken health, soon to return to his family and work in India.

REV. J. D. DAVIS, D.D., REV. and MRS. WALLACE TAYLOR, M.D., MISS JULIA A. GULICK and MISS MARY H. PORTER, returning to America, reached San Francisco, April 28, 1886. Dr. and Mrs. Davis had sailed for Japan in Nov. 1882, absent 3½ years. Miss Mary H. Porter sailed May 1, 1879 returning to Pekin, absent nearly 7 years.

REV. and MRS. J. M. Goheen, of Kolapoor; and REV. S. G. WILSON of Persia, have returned to America. Mr. Goheen sailed in the autumn of 1876, absent 9½ years. Mr. Wilson sailed for Persia Sept. 9, 1880, absent 5½ years.

REV. and MRS. W. T. MCKEE have returned from Peking, China, absent 7½ years.

MRS. SUSAN M. SCHNEIDER and MISS MARTHA J. GLEASON, returning to America, arrived at New York May 29, 1886. They sailed for Turkey Dec. 20, 1879, absent about 6½ years.

DR. and MRS. D. E. OSBORNE, American Board, arrived at San Francisco, June 1, 1886. They sailed for China in Sept. 1884, absent 2 years and 8 months. Could they not learn the language?

MISS MARY G. HOLLISTER, arrived at New York, June 6, 1886.

REV. and MRS. WM. S. HOWLAND, returning from Madura Mission, reached America June 17, 1886.

REV. and MRS. W. B. BOGGS have reached America, absent in India from 1878, about 8 years.

REV. and MRS. R. R. WILLIAMS, D.D., and MRS. WILLIAM GEORGE have returned from India to America.

REV. and MRS. C. A. NICHOLS have returned from Bassim, Burma, absent nearly 6 years, from Oct. 11, 1879.

MISS M. E. ANDREWS of North China, reached Cleveland, Ohio, Aug. 3, 1886.

MISS GERTRUDE R. HANCE, from the Zulus, arrived at New York, Sept. 10, 1886.

MRS. SARAH B. CAPRON, of Madura Mission, reached Boston, Sept. 11, 1886.

MRS. MARY P. GAMEWELL, M. E., reached America, Sept. 11, 1886, absent in China some five years.

REV. and MRS. E. LABAREE's arrival in America, and that of MISS HATTIE NOYES from Canton, are reported in the September *Record*.

REV. HENRY T. PERRY from Sivas, reached New York, July 4, 1886.

MISS SARAH E. GRAVES, from Samokov, reached New York, July 25, 1886.

MISS MARY L. PAGE, from Smyrna, reached Boston, August 7, 1886.

REV. DR. and MRS. GEORGE M. WOOD, from Constantinople, reached New York, August 8, 1886.

REV. DR. and MRS. EDWIN E. BLISS, from Constantinople, reached New York, August 12, 1886.

MISS MARY E. BROOKS, returning from Turkey, reached New York in Oct. 1886. Having sailed for Turkey in Sept. 1881, Miss Brooks has been absent five years.

DR. and MRS. F. L. KINGSBURY, returning from Turkey, reached New York, September 10, 1886.

DR. and MRS. KINGSBURY, returning to Turkey, sailed March 26, 1881, absent about 5½ years.

REV. and MRS. J. T. NOYES, reached New York, Oct. 23, 1886, absent from Nov. 19, 1881, less than 5 years.

MISS L. S. CATHCART, from Micronesia, reached America, Aug. 8, 1886, absent 5 years and 2 months.

XIV. SAILING OF MISSIONARIES.

REV. and MRS. F. P. SUTHERLAND sailed for Burma, Dec. 30, 1886.

REV. J. D. DAVIS, D.D., for Japan, sailed Feb. 12, 1887.

REV. and MRS. J. R. BACON, returning to South India, sailed Dec. 9, 1886.

REV. and MRS. W. B. BOGGS and REV. and MRS. R. MAPLESDEN, returning to India, sailed Jan. 8, 1887.

MR. J. H. CAMP, sailed for the Congo, Feb. 6, 1887, to be engineer of the "Henry Reed."

REV. C. J. SPARKS, REV. W. C. PORTER, MR. WHITTY and MR. MILLS, sailed for the Universities Mission, Zanzibar, Feb. 17, 1887.

REV. WILLIAM HARPER, B.D., returning, sailed for India, Dec. 9, 1886.

DR. G. B. DOUGLAS MACDONALD, with MR. and MRS. COCKBURN, sailed for China, Jan. 27, 1887.

MISS MARY SUSAN COOKE, left England for China, Dec. 30, 1886.

DR. SIMS and MR. and MRS. INGHAM, returning, and MR. J. B. MURPHY, sailed for the Congo in Jan. 1887.

The REV. J. ALFRED ROBINSON, C. M. S., left London for Lagos, Feb. 5, 1887.

REV. and MRS. A. W. BAUMANN, left London for Calcutta, Jan. 20, 1887.

REV. C. H. GILL, C. M. S., left London for Calcutta, Jan. 27, 1887.

REV. H. C. SQUIRES, C. M. S., left London for Bombay, Feb. 5, 1887.

REV. and MRS. J. W. THOMPSON, Wesleyan, left England for South India, Jan. 20, 1887.

MRS. STOTT, Wesleyan, left England for Natal, Jan. 27, 1887.

REV. ANDREW BROMWICH, Wesleyan, left England for Cape Coast, Feb. 5, 1887.

REV. and MRS. S. R. HODGE, Wesleyan, left England for Wuchang, Feb. 10, 1887.

MR. FENTIMAN, Wesleyan, left England for Benares, Feb. 10, 1887.

MRS. ABRAHAMS, Wesleyan, left England for Cape Town, Feb. 10, 1887.

REV. H. MCC. E. PRICE, C. M. S., left England for Sierra Leone, Jan. 1, 1887.

REV. and MRS. J. R. L. HALL, C. M. S., left England for Jaffa, Palestine, Jan. 6, 1887.

REV. J. STONE, C. M. S., left England for Madras, Jan. 6, 1887.

DR. HERBERT HICKIN, C. M. S., left England for Hang-Chow, Dec. 30, 1886.

MESSRS. JOHN BROCK, WM. RUSSELL and JOHN DARRACH, C. I. M., left England for China, Jan. 27, 1887, with F. DYMOND and S. POLLARD, Bible Christians.

REV. C. G. GARDNER, MR. G. F. FENTON and MR. H. L. FARDEL, S. P. G., sailed for Japan, Jan. 28, 1887.

REV. and MRS. R. FREDERICK, the first African M. E. Missionaries, sailed for Liberia, Nov. 20, 1886.

XV. DEATH NOTICES OF MISSIONARIES.

REV. JOHN NICHOLS, of the Lutheran Mission, Guntur, India, died, Dec. 17, 1886. A sad loss, in human view, to that Mission.

MISS NELLIE MEAD, died at Nhangua-a-Pepo, Angola, Oct. 12, 1886. This is the fifth death of Bishop Taylor's first party of some 40 or 50 missionaries whom he led into Western Central Africa.

MRS. REV. E. P. HERBERT, of the C. M. S. Mission, died Nov. 5, 1886, after only a little more than one year in India.

MRS. REV. T. HARDING, C. M. S., died Dec. 10, 1886.

MRS. LYDIA S. MARTIN, of the U. P. India Mission, died Dec. 3, 1886.

MISS DORA RANKIN, of the Southern M. E. Mission, China, died Dec. 10, 1886.

MRS. CLARA W. CURRIE, died at Bailundu, Africa, Sept. 24, 1886.

REV. NORMAN M. WATERBURY, died at Madras, Nov. 11, 1886.

The venerable JAMES WEIR died Nov. 11, 1886, after 59 years in Kaffraria, South Africa.

REV. G. W. MAWBEE, formerly L. M. S. Missionary in India, died in England, Nov. 17, 1886.

MRS. (REV.) JOHN SMITH, of Madras, L. M. S., died in England, Nov. 30, 1886.

MRS. (REV.) JAMES READ, L. M. S., died at Seymour, Cape Colony, July 11, 1886.

MRS. (REV.) E. H. STRIBLING, L. M. S., died at Antananarivo, Nov. 29, 1886.

REV. ROBERT ROBINSON, Home Sec., L. M. S., died Jan. 10, 1887, aged 72.

MRS. (REV.) G. L. DEFFENBAUGH, died in Jan. 1887, after only 18 months among the Nez Percés.

REV. S. J. WHITE, Am. Baptist Congo Mission, died there Dec. 26, 1886.

The death of MR. GRANT CAMERON of Bishop Taylor's Kimpoko Station, is also reported.

MR. ALEXANDER WYLIE, L. M. S., died in England, Feb. 6, 1887.

REV. BENJAMIN RICE, L. M. S., died at Bangalore, India, Feb. 9, 1887, aged 72.

XVI. CHOICE MISSIONARY BOOKS.

(TO BE REVISED.)

Modern Missions, by Robert Young. Cassell & Co., New York. \$2.00.

Light in Lands of Darkness, by Robert Young. Cassell & Co. \$2.00.

A Missionary Band. B. Broomhall, Morgan & Scott, London. Can be obtained at 436 W. 20th Street, New York. 75 cts.

The Wide World and Our Work in It. Mrs. H. G. Guinness. Hodder & Stoughton, 27 Paternoster Row, London.

Mildmay Conference 1886. John F. Shaw, 48 Paternoster Row, London.

Africa's Mountain Valley. Maria L. Charlesworth. Halliday, Fleet Street, London.

The Story of Allen Gardiner. J. W. Marsh. J. Nesbit & Co., 21 Berners Street, London.

Corea. The Hermit Nation. Griffis. Scribners, New York.

Central Africa, Japan and Fiji. E. R. Pitman. American Tract Society, New York. \$1.25.

- Life of Adoniram Judson. Edward Judson. A. D. F. Randolph, New York. \$2.00.
- Life of James Hannington. E. C. Dawson. A. D. F. Randolph, New York. \$2.00.
- Life of Robert and Mary Moffat. Armstrong, New York. \$2.50.
- Life of David Livingstone. Wm. G. Blaikie. Harper Bros., New York. \$2.25.
- Life of John Williams. Campbell. Snow, London.
- Life of Alex. Duff. Dr. Geo. Smith. Snow, London.
- Life of Wm. Taylor. Rev. E. Davies. All Methodist Book Stores, U. S. A.
- Life of Henry Martyn. Bell. Armstrong, New York. 75 cts.
- Life of John Eliot.
- Woman and her Saviour in Persia. Laurie.
- Mary and I. S. R. Riggs.
- Master Missionaries. A. H. Japp.
- Dr. Grant and the Mountain Nestorians. Dr. Laurie.
- Short History of Missions. Geo. Smith. Scribner & Welford. \$1.00.
- Sketches of Presbyterian Missions. Board of Publication, Philadelphia, Pa.
- Bartlett's Sketches of Missions. A. B. C. F. M.
- American Baptist Missions. Gammell.
- China. J. T. Gracey. Rochester, N. Y. 15 cts.
- India. J. T. Gracey. Rochester, N. Y. 50 cts.
- Open Doors. J. T. Gracey. Rochester, N. Y.
- The Middle Kingdom.* S. Wells Williams. Scribners. \$9.00.
- China and Chinese. Doolittle.
- The Cross and Dragon. B. C. Henry.
- The Story of Madagascar.
- At Home in Fiji. Miss Cuming. Armstrong. \$1.25.
- Romance of Missions. Miss West.
- Our India Mission. A. Gordon, 914 Filbert St., Philadelphia, Pa.
- The Crisis of Missions. A. T. Pierson. Carter Bros., N. Y. \$1.25
- Life of Wm. Carey. Geo. Smith. Murray, London, England.
- Life of Wm. Carey, smaller, A. C. Armstrong, New York. 75 cts.
- Women of the Arabs. H. H. Jessup.
- My Missionary Apprenticeship. J. M. Thoburn. Phillips & Hunt, New York. \$1.50.
- Medical Missions. John Lowe. T. Fisher Unwin, 26 Paternoster Square, London. \$2.00.
- Around the World Tour of Christian Missions. Wm. F. Bainbridge. D. Lothrop, Boston, Mass. \$2.00.
- Self Support. C. H. Carpenter. Baptist Publication Society, Philadelphia.

- Moravian Missions. Thompson. Scribners, N. Y. \$2.00.
 Protestant Missions. Christlieb. Congregational Society, Boston, Mass. \$1.00.
 China's Spiritual Need and Claims. Taylor, Morgan and Scott, London.
 Heroes of South Africa. N. D'Anvers.
 Rivers of Water in Dry Places.
 Central Asia. A. Vambéry.
 Ten Years on the Euphrates. C. W. Wheeler.
 History of Protestant Missions in India. M. A. Sherring.
 Vintons and the Karens. Mrs. C. V. Luther.
 Unbeaten Tracks in Japan. Miss Bird. Putnam Sons. \$2.50.
 Forty Years Mission Work in Polynesia. A. W. Murray.
 Borrow's Bible in Spain. Scribner & Welford. \$2.00.
 Dibble's Thoughts on Missions.
 Mexico and Mexicans. Howard Conkling.
 Modern Heroes of the Mission Field. Bishop Welsh. T. Whittaker. \$1.50.
 These for Those. Our Indebtedness to Missions. Dr. W. Warren.
 Missions and Missionary Society of the Methodist Episcopal Church. J. M. Reid, 2 vol. \$3.00.
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| Tracts. | { | The Religious State of the World. Bishop R. S. Forster. 100 copies 50 cts., 805 Broadway, N. Y. |
| | | A Thrilling Story of Missions. Samuel Crowther. 100 copies \$1.00, 805 Broadway, N. Y. |
| | | The Story of Fiji. J. Calvert. 3 copies 25 cts., 805 Broadway, N. Y. |
| | | Foreign Missions. Canon Farrar. 100 copies 50 cts. 805 Broadway, N. Y. |
| | | The Rajput Martyr of Shahjehanpur. 100 copies 50 cts, 805 Broadway, N. Y. |

XVII. BOOK AND LITERARY NOTICES.

INDIAN MISSIONARY DIRECTORY.*—We meant sooner to have informed our readers of the existence of this invaluable treasury of the main facts and figures of Protestant Missions in India from their origin to the present time. The amount of information condensed into this volume of 300 pages is vast and valuable. It deals with the various missions of some 40 different Mission Boards and Societies, with Independent Missions not connected with the societies, and with missions once begun and afterwards discontinued. It

* Indian Missionary Directory and Memorial Volume: by the Rev. B. H. Badley, M. A. Third edition. Calcutta, Methodist Publishing House, Steam Printing Works, 6, Waterloo Street. Lucknow, Methodist Publishing House. New York, Phillips and Hunt, 1886, price \$1.25.

gives the names of the missionaries, the dates and places of their birth, their nationality, their special work in the missions, and also the dates of their joining and leaving the work.

As an example of the data furnished in this volume in regard to all the prominent missions in India, we take those of the *Basel Evangelical Mission* of South Western India as collated by an exchange, thus :

"That body began in a very small way by sending out three Germans to Mangalore in 1834. One of the three, we may mention by the way, became the great 'Father Hebich,' who was the means of revolutionizing the lives of a number of British military officers. In the sight of God, however, the three were all equally great, and their mission was greater than the three together. They went to work in the usual way, learning Canarese, writing books, and preaching salvation through Jesus Christ. Impelled by the invincible power behind them, they increased till they became what they are now, a greater factor in the country than all the German commercial firms in all parts of India put together. They make a small population of seventy-nine Germans and fifty-four German ladies scattered about Canara, Malabar and the Southern Mahratta Country, who can show as much out-turn of labour as any equal number of men not in the picked body of the Civil Service. The administration of the country could not be carried on without some of the books written and printed by these men; their educational institutions are responsible for nearly five thousand pupils now in attendance, and have produced ordained Native pastors who can read their New Testament in Greek; their press prints in six languages; and their fourteen industrial establishments, worked almost entirely by Native Christians, are models for all India.

This Mission has 8,500 Native Christians; the Church Mission has 100,000; the London Mission has 55,000; the English Baptists have 10,000; the American Baptists have 64,000; the American Congregationalists have 14,000. These are some of the great Missions, the mere administration of which is as arduous as the government of all Bulgaria: they have Bishops over them, or scholars and rulers greater than Bishops in them. We may go on to the solitary workers, belonging to no Society or to Societies smaller than themselves, who are plodding away in holes and corners of the empire, much as Carey did ninety years ago, or Judson seventy years ago. Including sixteen such private and independent agencies, there are not fewer than fifty-three Missions at work in India, Burmah and Ceylon. The total number of foreign missionaries in these is 791, besides 361 ladies. The number of Native Christians in India, without Burmah and Ceylon, amounts to 450,000."

We gladly endorse also the estimate of this volume as expressed by the able exchange from which we have quoted the above extract, viz.

"The missionary community of India, and all people in English-speaking lands who take an interest in Indian Missions, are under great obligation to Mr. Badley for compiling a book which all feel to be indispensable, but which few are willing to labour at when there is no hope of recompense. It is a contribution to Mission needs which requires to be undertaken merely from a sense of duty. The amount of correspondence entailed by having to write to busy or indifferent parties for historical and statistical information of more than fifty Missions, and for personal details of a thousand living and several thousand deceased or retired missionaries, is nothing less than enormous. But

now that the work has been done, any secretary, missionary, editor, or author, or any one else requiring to know about any Mission or missionary, has a complete and detailed Directory giving the history of Indian Missions for the last hundred and eighty years ready at his hand, with separate lists of all lady missionaries and of all missionaries in Ceylon. It is an admirable product of industry."

We need not say this volume is without mistakes. Several are recognized and corrected in the "*Errata*" at its close; and we notice that our own birth is stated to have been in "*Royalton*," Vt., whereas it was in *Bridport*, Vt., but we confess it is a marvel to us that in gathering so many thousands of facts and figures the errors are so few. For reliable statistics of all protestant missions in India we know of nothing to recommend to our readers at all comparable to this Volume.

"THE CRISIS OF MISSIONS."—Mr. Editor: I have just finished reading the "*The Crisis of Missions*," from the pen of Dr. A. T. Pierson, of Philadelphia, and so impressed am I with its worth as an inspirer on the subject of missions, that I would like to recommend it to all my brethren. My own soul has been wonderfully warmed by reading it, and I know of nothing that could be put into the hands of any one, minister or layman, who is uninterested in the cause of missions, with better promise of fruit than this book. It is published by Robert Carter & Brothers. It seems to me inspired.—C. M. HALL.

THE UNSEEN UNIVERSE, AND THE PHILOSOPHY OF THE PURE SCIENCES.—By Prof. Wm. Kingdon Clifford, F.R.S. Price 15 cents. J. Fitzgerald, Publisher, 108 Chambers St., New York. — Professor Clifford's writings rank among the profoundest scientific and philosophical treatises of the present generation, and no thoughtful student of the progress of science can afford to pass them by unread. Both of the essays contained in this volume are characteristic of his singularly lucid style, but the second one, that on the Philosophy of the Pure Sciences, is justly esteemed his masterpiece.

THE PULPIT TREASURY for February (\$2 a year to ministers), 771 Broadway, New York, abounds in rich discourse and live thought. Try it.

THE CHICAGO TRAINING SCHOOL for City, Home and Foreign Missions, 114-122 Dearborn Avenue, Chicago, Ill., dates from Oct. 20, 1886, and aims to increase the number and efficiency of evangelistic workers in the three specified departments of Christian Work, an object specially worthy of encouragement and help.

THE MISSIONARY is fast becoming a live missionary periodical, showing marked improvement.

THE WEEK AND ITS ORIGIN, by H. Grattan Guinness. Hodder & Stoughton, London, England. A clear-cut statement and argument, showing the erroneous views of the Bishop of Carlisle and

the failure of his attempts in the "*Contemporary Review*" to discredit the Biblical account of the Week's Origin and to attribute it to a different and purely natural origin.

COMMEMORATIVE DISCOURSE ON THE WORK AND CHARACTER OF ULYSSES SIMPSON GRANT, by C. L. Woodworth, D.D., in Watertown, Aug. 5, 1885. Beacon Press, Boston, Mass. A very able and admirable discourse, eloquently portraying the character and work of one of the noblest men of all ages.

WIDE AWAKE for March comes with its many elegant illustrations, and a rich table of contents, among which we notice "*Blind Milton*," "*Longfellow and the Children*," "*Romulus and Remus*," "*Fairy Folk All*," "*Montezuma's Gold Mines*," "*Famous Pets*," and lots more with which its young readers cannot fail to be delighted. \$2.40 sent to D. Lothrop & Co., Boston, Mass., will bring you all these treasures each month of the whole year.

BAREILLY THEOLOGICAL SEMINARY AND NORMAL SCHOOL OF THE M. E. CHURCH; Report for 1886.—The proper training of young Hindu converts, to serve as Pastors and Evangelists in India, is of such importance that it cannot easily be exaggerated. And yet special emphasis may well be laid upon the term *proper* in this connection. If we mistake not our Indian Missionaries, in adopting a curriculum of study in their Theological Schools, have generally been too aspiring; have sought to conform too closely to the courses of study in the older Theological schools of Christendom. The circumstances and needs of the case in the Christian churches and communities of India are so entirely different from those in Christendom, that special training and courses of study should be adapted to meet the emergency. Judging from the first paragraph of this Report, we infer that Bro. Scott and his teachers in this *Bareilly Seminary* are alive to this fact and are training their young men for the practical and efficient service needed in the present state of the churches. The paragraph is as follows:—

"Questions beyond any narrow curriculum of Theological study press on us now, in training a Native ministry for India. As the church extends, particularly among the villages, the problem of a low salaried and well-qualified ministry will more fully confront us. Many Christian congregations and circuits are being organized. Pastors competent to the situation are in demand. The congregations and circuits, as a rule can only pay small salaries. The economic conditions of this densely-populated country are not likely to change much for some generations. Earnings will remain somewhat as now. We are labouring in this school to train men for the situation. Our missionaries, too, must keep these facts in view in selecting and training candidates for this school. Their training must anticipate and supplement the work of the school. In the Report of St. Paul's Divinity School at Allahabad, for 1885, we find this statement: 'We pray and hope for a time when our educated native brethren will esteem the reproach of Christ greater riches than the treasures of Egypt—or in other words—when the Christian B. A. and M. A. of the University, will prefer the lower rank and pay of a preacher of the Gospel, to the higher rewards and honours of Government service. Till then we must make the best of the material we have.' We need not worry over this matter. Those whose chief aim seems to be the rupee, are apparently in spirit unfit for the exalted work of the ministry. If in the order of providence, 'God hath chosen the weak things of the world to confound the things that are mighty,' let us cheerfully accept his order. We must not foster or encourage expensive habits or tastes in the preachers. Self-support can only come, when Pastors adapt themselves to the condition of the Church. While the native Church is made up largely of persons of small means, and who earn but a meagre livelihood, Pastors can receive from them only a small support. *The demand is for men ready to adapt themselves to the situation.* The importance of this must be pressed on them from every side, in the Theological School, by the Missionary in his station work, and in every assembly dealing with the subject in any way. There should be no yielding to any claim for larger salaries or more expensive modes of work or living. Let these come with the financial growth of the Church."

THE LIBRARY MAGAZINE for March, John D. Alden, 393 Pearl St., New York, has among its treasures, "Goethe and Philosophy;" "Nova Scotia's Cry for Home Rule;" "The Lower Education of Women;" "Rural Life in Russia;" Moabite and Egyptian History;" "Womanhood in Old Greece;" and much more of sterling value.

KNOX COLLEGE MONTHLY (Toronto, Ont.), is a College Magazine of more than ordinary ability and value. *A letter of Inquiry. . . . Addressed to Missionaries by Townsend Storrs, M. A.*, formerly Missionary in North India, suggestive and conservative.

SCIENCE AND CRIME AND OTHER ESSAYS by Andrew Wilson, F. R. S. E., Humbolt Library, No. 88. J. Fitzgerald, 108 Chambers St., New York. A study of profound interest. This volume comprises seven chapters on as many different subjects of popular scientific interest. The leading essay, "Science and Crime," shows what effective aids science is able to render to the legal Nemesis in tracking the criminal. The other essays bear the titles of "The Earliest known Life Relic," "Skates and Rays," "About Kangaroos," "Leaves," "Giants," "The Polity of a Pond."

In the HOMILETIC REVIEW for March the opening paper is by President Robinson of Brown University on "How can the Pulpit best Counteract the Influence of Modern Skepticism," a paper of marked value. This is followed by a racy article by Dr. W. C. Wilkinson on "The Positive in Preaching." Dr. G. B. Leavitt continues his discussion on "Getting Church Members to Work;" Dr. Howard Crosby considers "What can the Ministry do to Purify our Politics?" and there are other valuable articles. In the Sermonic Section there are ten discourses in full or in outline. The other departments, the Miscellaneous and Editorial Sections, are full of instructive suggestions. Dr. Stuckenburg on the "Religious Thought of Continental Europe" is always informing. The Review is abreast of the times. New York: Funk & Wagnalls, 18 and 20 Astor Place. \$3 a year. Clergymen \$2.50.

Christian Thought gives constant promise of becoming the great and popular magazine, devoted to philosophical and scientific thought. Under the leadership of Dr. Charles F. Deems it advances steadily in popular favor and is read by thousands with appreciation. The April number is before us and we cannot well discriminate as to the choice of articles to be especially noted. We give the table of contents: viz., "Reason as a Basis of Theistic Belief" by George B. Stevens, D. D., of Yale University. The skill with which this subject is handled indicates a mind of grasp and power. And the article is a valuable contribution. "The Functions of Christian Doctrine" by J. E. Rankin, D. D., are discussed with distinguished ability. "The Substantial Philosophy," by A. Wilford Hall, LL.D., discusses the oft discussed question and it will awaken renewed comment. It is vigorously presented. In the "Views and Reviews" an article appears which will be sought after by all interested in the progress of Christian Thought throughout the world. It is entitled "The Light and the Dark" by Mr. Elliott F. Shepard, and is a brief statement explanatory of the two engravings, which appear in the same number of the magazine. The pictures are of the High Priest Jacob of Syria and Doctor Mishaka of Damascus and they represent the extremes of Christian thought in the East. The doctrines held by them are concisely stated by Mr. Shepard. "The Relation of Matter and Spirit" by William Tucker, D. D., is good and sound, the production of a skilled thinker. The price is \$2.00 a year; Clergymen, \$1.50. Single copy, 40 cents. *Wilbur B. Ketcham, Publisher, 71 Bible House, New York.*

The March PANSY opens with a capital story for boys, written by Pansy herself, followed by another for girls, "Fretting Lettie," by Mary E. Metheney, of Tarsus, Asia Minor. The leading stories, by Mrs. G. R. Alden (Pansy) and Margaret Sidney, possess unusual interest, while the sketch of Remarkable Women (Queen Victoria) with portrait and picture of the Queen's home in the Scottish Highlands, the poem for recitation, combining counsel with history, the shorter stories, sketches and verse, make up a number not to be excelled in reading for boys and girls, as well as the entire family. Illustrated. \$1.00 per year. D. Lothrop & Co., Boston.

DUPLEIX AND THE EMPIRE OF INDIA.

Two of the most famous names in Biographical Literature are Lord Clive and Warren Hastings; famous in part because they were the founders of the British Empire in India, and in part because the story of their lives has been given to the world by the unrivaled pen of Macaulay.

How many of those who have read of Clive and Hastings have any real knowledge of their great rival, the brilliant François Joseph Dupleix? Yet when the whole truth is made known, it is found that this great Frenchman came near being more than a match for the famous Lord Clive in the terrible struggle for the possession of the Indian Empire, and that the story of his life is even more full of romantic interest than that of either Clive or Hastings. Their great advantage over him was that Macaulay was their biographer.

Dupleix has recently found a biographer whose pen, while perhaps scarcely equal to that of Macaulay, yet presents the wonderful story of his life in such a manner that it fairly deserves a place by the side of Macaulay's famous essays. The writer is Sidney J. Owen, and his biographical-historical sketch is now appearing in a series of articles in *The Library Magazine*, published by John B. Alden, of New York.

François Joseph Dupleix was born on the first day of the year 1697, at Landrecies in northern France. His father, who was a large shareholder in the French East India Company, procured for the son a seat in the council at Pondicherry, whither he went at the age of twenty-three. The agents of the French Company were allowed to trade on their own account; Dupleix availed himself of the opportunity, and in a few years amassed a large fortune. In 1730 he was made governor of Chandernagore. In 1741 he was appointed governor of Pondicherry, having the supreme control over all the French possessions in India. He managed to acquire a great influence over the nominal emperor, who bestowed upon him the titular dignity of Nawab. His administration was able and energetic. Hostilities were imminent between the French and English companies. Dupleix at his own personal cost completed the defences of Pondicherry, which was threatened with an attack by the English. He persuaded the Nawab of the Carnatic to forbid the English to make the attack, but they were assured by the Nawab that should the French become the stronger power, a similar check would be placed upon them. Labourdonnais, the French admiral, seems to have played falsely with Dupleix, whose great aim was to destroy the English fleet and capture Madras. He even made a separate treaty with the English, who had been reduced to sore straits.

The history of the subsequent operations is fully detailed by Mr. Owen. For a time Dupleix was successful in all his schemes; and the French seemed to gain a decided preponderance over the English in India. The skill, courage, and good fortune of Clive at length turned the scale. Dupleix came into disfavor with the government at home, and a new commissioner was sent out to replace him. He returned to France in 1754, ruined in position and broken in fortune. He lived nine years longer, falling into deeper and deeper poverty. The last act of his life was to draw up a pathetic narrative of his great services, the wrongs which he had endured, and the forlorn condition into which he had fallen. Mr.

Owen thus sums up his estimate of the career and character of Dupleix:

"The originality, boldness, and magnitude of his political conceptions; his versatile ability, displayed alike in its application to commerce, politics and war; his inexhaustible fertility of resource; his high moral courage; his indomitable energy and perseverance; his munificent devotion of an ample fortune to the public service; the marvels which he wrought with inadequate means and unpromising instruments; the unhesitating confidence which he inspired both in Europeans and natives; the admiration which he extorted from his enemies; the enthusiastic sympathy which he kindled in his associates; the precautions which were adopted by the French authorities and sycophantic agent to trepan and coerce him into the surrender of his authority; his loyal and unconditional submission to the adverse verdict, though it cast him down from the pinnacle of power, under the feet of one of the meanest and most worthless of men; and his dignified demeanor after his resignation; all these tokens bespeak the presence of a king of men."

The publisher of *The Library Magazine*, Mr. John B. Alden of New York, will send a specimen copy to any applicant, or for 25 cents he will send the *Magazine* on trial for four months included in which will be found the entire story of the life of this remarkable Frenchman, Dupleix.

AN "IDEAL" EDITION OF LONGFELLOW'S POEMS.

The expiration of copyright is at last bringing into really popular circulation the works of some of the most celebrated American authors, whose writings the high cost of monopoly has kept within the hands of a few. ALDEN, the *Literary Revolution* publisher, has recently brought out a number of the best books by Hawthorne, Prescott, Emerson, Poe, Cooper, and others. He has now just published a very pretty edition of Longfellow's Poems so far as copyright has expired. It is in the form which he is making famous as the *Ideal Edition*—beautiful enough to be worthy of the name—the type being large Long Primer, the printing and binding (cloth) in excellent taste. People who have been used to buying Longfellow might suppose the price of the handsome volume to be a dollar or more—instead of which ALDEN asks only 25 cents for it! Postage, 5 cents extra, if by mail. ALDEN's last catalogue, 64 small quarto pages, which he sends free to anyone (his publications are not sold by Book-sellers, but direct only), is a veritable literary wonder in its attractions. Address JOHN B. ALDEN, Publisher, New York or Chicago.

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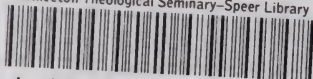
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